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THE CATHOLIC EDUCATIONAL REVIEW

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VOLUME X
June-December
1915

Published Monthly Except July and August

THE CATHOLIC EDUCATION PRESS
Under the Direction of the
DEPARTMENT OF EDUCATION
THE CATHOLIC UNIVERSITY OF AMERICA, WASHINGTON, D. C.

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The Catholic Educational Review

June, 1915

WHY A CATHOLIC HISTORY OF EDUCATION

It has been truthfully remarked by a profound thinker of the teaching profession that the light shining in on the teacher through the window of the history of education is worth a whole library of devices. At any rate, an ever living and growing knowledge of educational history fosters respect for the past and promotes modesty and docility in the teacher who studies it, and thus makes him more efficient in preparing the young for this world, in alluring to brighter worlds and leading the way. The history of education is valuable to the teacher because of the inspiration it affords.

As a new and worthy contribution to this subject, Dr. P. J. McCormick's "History of Education" will be received with favor by all the teachers and professors of the Catholic educational system of the United States. It is much to be regretted that we have not had a Catholic history of education long ere this.

To histories of education written by non-Catholics and anti-Catholics there is no end, ranging all the way from the downright libel of Compayré to the somewhat fair output of Monroe. Compayré, with undisguised prejudice, attacks Catholic teaching; he distorts practices of certain old teaching orders in the Church, especially the Jesuits and the Christian Brothers, with a view of holding up to ridicule the whole plan and purpose of Catholic education. We might as well dismiss Compayré at once as too libellous for a hearing. Though he finds a place in some

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country normal schools, in the University of Harvard he is set down as the most unreliable of those who have undertaken to write the history of education.

Other writers on the history of pedagogy may not be guilty of glaring sins of commission, like Compayré's, but they are not free from plenty of little and big faults of omission, in passing over with indifference and neglect, the efforts and the achievements of the Church in the work of education.

Many histories of education ignore completely St. John Baptist De La Salle. Yet La Salle was the originator of all that is most valuable in our public school system. La Salle founded the first normal school that ever existed. He insisted upon the gratuity of elementary teaching. He was effective in making the vernacular the vehicle of instruction in the common schools. Notwithstanding these merits, some writers of the history of pedagogy profess to know little or nothing about him.

St. Ignatius Loyola, his society and its *Ratio Studiorum* receive scant mention from the historians of education. Catholic educational ideals and Catholic educational endeavors in the mighty parochial school system of our country, in the numerous Catholic colleges and thriving Catholic universities that dot the land, are all passed over in painful silence by our historians who pretend to give a complete account of the ideals, strivings and achievements of the teaching profession. The Church is disregarded in these histories of education. No adequate mention is made of St. Benedict, St. Dominic, St. Ignatius, St. De La Salle; but there is plenty of space found for Comenius, Pestalozzi, Froebel, Herbart, Spencer, Rousseau and others.

As we look on calmly at the underrated and the overrated heroes of educational history, we feel like entering into the sentiments of Cato, the Greek, who, after viewing the statues erected by his fellow citizens and considering the statues that should have been erected and were not,

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said: "I should prefer that future ages wonder why a statue was not erected to Cato than that they should inquire why a statue was erected to him." The histories of education erect no statues to the Church and to the founders of the Church's teaching orders, but the Church and the orders are, as Cato preferred to be, conspicuous by the absence of monuments along the great highways of educational endeavor as traced and constructed by the non-Catholic writers of the history of pedogogy.

Who are those to whom the largest niches are assigned in the hall of fame by non-Catholic writers of the history of education? They are Comenius, Rousseau, Pestalozzi, Froebel, Herbart, and Herbert Spencer.

Comenius is accredited with having invented object lessons. Object lessons, however, are as old as the time of the Prophet Jeremias. Read the first six verses of the eighteenth chapter of Jeremias: "The word that came to Jeremias from the Lord, saying: 'Arise and go down into the potter's house, and there thou shalt hear by words.' And I went down into the potter's house, and behold he was doing a work on the wheel. And the vessel was broken, which he was making of clay with his hands; and turning he made it another vessel, as it seemed good in his eyes to make it. Then the word of the Lord came to me, saying: 'Cannot I do with you, as this potter, O house of Israel,' said the Lord? Behold as clay is in the hand of the potter, so are you in my hand, O house of Israel.'" Here we have an object lesson that surpasses in originality and power anything of the kind for which our modern pedagogues claim credit. Comenius contributes to educational literature his famous Orbis Sensualium Pictus, a picture-book for the young. The Church from the age of the catacombs has believed in the efficacy of pictures as a means of education. Protestantism banished pictures from its Churches, and a hundred years later it occurred to Comenius that it would be a good thing to reintroduce them for the benefit of the young. So he

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gave us his Orbis Pictus and ever since has he been hailed as the originator of an educational idea that in reality is as old as the days of St. Luke.

Rousseau is another of our non-Catholic educational heroes. His claim to this recognition is undoubtedly based on his Emile in which the most visionary theories regarding education are advocated. He advised complete isolation for children, and he himself sent his children to an orphan asylum that he might have all the more time to give other parents impracticable views on the education of their children. Why Rousseau should have a statue in the educational hall of fame few, if any, know.

Next in order comes Pestalozzi. His accredited contribution to pedagogical lore is principally an estimate of the value of perception or sensation in the process of education. He believed and taught that the senses should be appealed to as much as possible in the work of education. Seventeen hundred years before the time of Pestalozzi, Christ instituted seven sacraments which appeal to the senses and which through sensible signs, signify and convey invisible grace. The Church, in the ceremonies of the Mass, in the ceremonies which accompany the administration of all the sacraments, in the sacred vestments of her ministers, in the statues, crucifixes and paintings of her churches, in her music and architecture, appeals to the senses and thus through sensible perception directs the mind upward, like the Gothic spire and the Gothic ogive, to seek the things that are above. Protestantism, as far as it could, abolished all that was sensible in the Church, the grand old mother of education, and two centuries after Luther and Calvin, Pestalozzi finds out that after all perception ought to figure in the work of education. He reintroduces some of what his Protestant forbears had banished of the Church's practices, and he has ever since been hailed as an originator.

The next educational hero in the order of time is Froebel. To him is attributed the origination of kindergar-

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tens, the bringing of the play element into the classroom for young children. Since Froebel's time children are assumed to be ignorant of how to amuse themselves intelligently and innocently, so professional amusers are provided by paternal government school boards. But if we study conditions that existed for children before the ascendancy of Froebelianism we shall find that boys and girls were even then well able to amuse themselves and with the same merriment and a great deal more spontaneity. Besides, Froebel was not the first to become intensely interested in very young children. Long before Froebel, a greater Teacher than he manifested extraordinary concern for the young when he said, "Suffer the little children to come unto me, and forbid them not for of such is the Kingdom of Heaven." The same Authority made the child the standard for salvation when He said, "Unless you become as this little child, you shall not enter into the Kingdom of Heaven." The Son of God became a little child, and for two weeks every year the Crib of Bethlehem, with the Infant as a central figure, becomes an object of attraction in all our Catholic churches. Santa Claus, with all his attraction for childhood is a Catholic creation. Froebelians forget or overlook all this and hail Froebel as the first to treat children with the tenderness their young years demand.

Another educational celebrity is Herbart who about a hundred years ago, introduced the term "apperception" into pedagogical parlance. Now apperception is nothing more than an understanding of our perceptions. Whereas, then perception is the coming into contact with a thing through the senses, is the impression left on the mind by sensation, apperception is the understanding of perception, of what the senses perceive. Now apperception for which Herbart gets so much credit from the historians of education is, if not as old as the world, at least as old as the time of Baltassar. Baltassar perceived the handwriting on the wall, but he did not apperceive it.

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Daniel both perceived it and apperceived it; he saw it and understood it; and skillful teacher that he was, he brought the wicked king to an apperception of the three famous words, Mane, Thecel, Phares. To the perception of Baltassar, Daniel supplied the apperception, but for Nabuckodonosor who had completely forgotten his dream, Daniel gave both the perception and the apperception, in telling the dream and giving the interpretation thereof.

The Church, the great teacher of teachers, who believes thoroughly in signs and symbols, has ever been careful that her children understand those signs and symbols, that they apperceive as well as perceive. The sign of the cross, for instance, to people only perceiving without apperceiving, is a meaningless motion, or an effort to chase flies, but to those who add apperception to perception, the sign of the cross is a pithy synopsis of the three principal mysteries of our holy religion, the Holy Trinity, the Incarnation and the Redemption. In the ancient catacombs the first Christians placed figures of a fish on the walls of their underground apartments. For the uninitiated who simply perceived, the fish had no significance, but for the Christians who brought apperception to bear upon their perceptions that *fish* spelt out Ιησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ Jesus Christ, Son of God, Savior. Apperception was, therefore, well understood long before the time of Herbart. He did not introduce a knowledge of it to mankind. He may have coined the word, but he did not discover or invent the process apperception.

The last of our erring educationists to whom we shall pay our respects is Herbert Spencer. Spencer startled the teaching world by the publication of four essays on education some sixty years ago. He divided up the subject for us pretty nicely by his essays on Physical Education, Intellectual Education and Moral Education, but in the first of the four, "What Knowledge is of Most Worth?" he astounded the reading public by his vigorous plea for the sciences as preferable to all forms of lit-

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erature. Spencer was evidently trying to make a virtue of necessity. His argument, when examined in the light of his personal history, reminds us of the old story of the sour grapes. When Spencer was a student in Old Cambridge, the education given in that university, as well as in her sister, Oxford, rested on a tripod, the three legs of which were, Latin, Greek and Mathematics. Spencer was all right in mathematics, but in neither Latin nor Greek could he make good. Instead of three, therefore, he had only one support to rest on. Benjamin Franklin tells us, "It's hard for an empty bag to stand upright." Spencer found it just as difficult for a tripod to rest on one limb, so he left the University of Cambridge a disappointed, disgruntled man, and in self-defense wrote his tirade against the languages and apotheosis of the sciences. Since he is a biased judge, his arguments have, of course, to be taken with a grain of salt.

It is not the object of this paper to disparage the efforts of Comenius, Pestalozzi, Froebel, Herbart or Spencer. No; far from it. We are, indeed, indebted to them for valuable contributions to educational science, but they are not the paragons of perfection our dissenting brethren, who have written histories of education, would make them out to be. Whatever is best in their educational doctrine is nothing more than modern and catchy phrasing of pedagogical tenets held by the Church for the two thousand years she has been exercising her God-given mission of teaching all men.

Histories of education designedly ignore the Church and yet the Church, through her popes and councils, her fathers and doctors, her bishops and priests, her monks and nuns, constitutes the greatest and the most efficient teaching force the world has ever seen. Consider the timeliness and efficiency of the teaching orders of the Church. The founder of the Benedictines, the youth, St. Benedict, was particularly adapted to his age. It was then in the sixth century that the nations of Europe were

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coming into existence. The face of the earth was being renewed and the young saint gave all the buoyancy of his youth to his order, and the Benedictine Order in turn led the pace in the world's march for seven centuries.

With the opening of the thirteenth century, however, society had reached its maturity and it needed a different kind of teacher. He was furnished by the Church in the person of St. Dominic, a man ripe from the schools, seasoned with the tints of forty-five autumns. Like the Benedictines, the Dominicans as teachers deserve well of the Church on many counts, not the least of which is the giving us the Angel of the Schools, St. Thomas Aquinas.

But in the sixteenth century disorganization set in. Revolt, upheaval, chaos destroyed old conditions. What was most needed then was discipline, a species of spiritual militarism. God called into the breach the soldier Ignatius and the Church blessed and sanctioned the society he founded to carry on the Church's plan for the education and enlightenment of the world.

Cardinal Newman in his Historical Sketches, selects as worthy of special mention these three types of Catholic educational institutions, the Benedictines, the Dominicans, the Jesuits. To these three we can very consistently add a fourth which embraces the type of school in which we are most interested. Our own age has its own problems. This is the age of industrialism. St. John Baptist De La Salle is its educational apostle. His gratuitous, vernacular schools have brought the blessing of education within the reach of all, and his normal schools have made it possible to have that blessing dispensed with effectiveness.

It has been the aim of this paper to present a brief estimate of the Church's work in education. Though her efforts have been gigantic and long-enduring, yet scanty has been the recognition obtained from non-Catholic writers of the history of education. Only occasionally does a fair-minded onlooker, like Bird S. Coler, in his

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"Two and Two Make Four," give credit where credit is due. The Church is the greatest of educators by length of time in the profession and by the quality of the work planned and accomplished.

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FREEDOM AND SYMPATHY

What is literature, after all, but the free expression of a free human spirit! Look into the history of the Tower and of Tyburn and the rack; read the lives of Crashaw, of Chatterton, and of Keats; spend a night on the Embankment with Francis Thompson; give hostages to Fate with Stevenson and Scott; and you will find confirmation of this freedom. How, then, can we hope to understand or to lead others to understand an unfettered self-outpouring unless we, too, and they, are free! How can any study of literature be adequate which is not intensely personal! How can the function of literature—to reveal and depict life, to cheer and console life, to guide and direct life—achieve its just and proper ends unless it be exercised and appreciated in a fair, ungrudging way!

Literature fails in its functioning, in that moment in which it becomes superficial or stereotyped or imitative—for in that moment the soul has gone out of it, it is a dead thing and no longer a vital and personal part of human existence, it is no longer literature. And so with the criticism and appreciation of literature. A lack of humility is most often the source of its undoing, a lack of that humility which admits an opinion in others; a lack of that humility which is known as culture and which consists of a delicate balance in the adjustment of the critical faculty; of that humility which sees the greatest good and is ready and willing to believe, even when it does not see; that humility which is self-confident without narrowness, powerful without arrogance, and generous always. In such spirit will the closest approach be made to the fuller understanding of literature. The final, fullest understanding will come only when we can walk on the ramparts of heaven and hold high communion with those who have flamed upward into an eternal glow of fame!

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Yet even the fuller understanding is a great achievement for us whose feet are still upon the ground no matter how untrammeled our fancy and imagination be. If we have come even into a fair degree of contact with the free spirit of literature we have gained immeasurably. For one of the greatest services which literature performs, or should perform if it is functioning at the highest of its power, is the broadening of human sympathy. We are useful in the world largely in that measure in which we are sympathetic. To the extent to which we can enter into the understanding of others we widen the range of our power to do good, to lift, and to help others to look up and laugh. The wider our sympathies, the nearer we approach the ideal of citizenship, for that much nearer have we come to bearing one another's burdens. And the broader outlook upon life the better Christians do we become, because the greater is our charity. These things a long association with literature and love of it will bring to us. And in this habit of mind should we hold ourselves towards literature.

Its shores are littered with the wrecks cast up by the lack of sympathy when, in other times, brave spirits adventured down the horizon in their quest of the El Dorado of golden song and story. Of course, there are anchored peacefully in its ports the freighted argosies of those who found an in-streaming tide and a fair breeze and a cloudless sunset. Yet there looms up over all, the while, the figure of One who was misunderstood and who suffered on the Hill between two thieves. Can anyone observe these things without the pulses stirring! Can anyone hear such songs and stories with a quiet heart! Can anyone speak the words of voices long since stilled and not set the blood a-leaping! Can sympathy lie sluggish when confronted with an appeal like this! Can heart and soul be so utterly in the grip of the physical that no lyric cry will arouse them! Can understanding be so dulled, so narrowed, that it can appreciate

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only the evident, the exhausted—that it cannot sense the mystic and the inapprehensible which no words can utter, that it cannot realize

> "If all the pens that ever poets held
> Had fed the feelings of their master's thoughts,
> And every sweetness that inspir'd their hearts,
> Their minds, and muses on admired themes;
> If all the heavenly quintessence they still
> From their immortal flowers of poesy,
> Wherein, as in a mirror, we perceive
> The highest reaches of a human wit;
> If these had made one poem's period,
> And all combin'd in beauty's worthiness,
> Yet should there hover in their restless heads
> One thought, one grace, one wonder, at the least,
> Which into words no virtue can digest."

It would seem scarcely possible that human sympathy could come into contact with such a force and remain unbroadened, narrow, hugging its own complacency. Yet it is not only possible—it is so! Who can ever forget the burning autobiography of that immortal essay on Shelley: "Poverty never dictated to his pen; the designs on his bright imagination were never etched by the sharp fumes of necessity.

If, as has chanced to others—as chanced, for example, to Mangan—outcast from home, health and hope, with a charred past and a bleared future, an anchorite without detachment, and self-cloistered without self-sufficingness, deposed from a world which he had not abdicated, pierced with thorns which formed no crown, a poet hopeless of the bays, and a martyr hopeless of the palm, a land cursed against the dews of love, an exile banned and proscribed even from the innocent arms of childhood—he were burning helpless at the stake of his unquenchable heart, then he might have been inconsolate, then might he have cast the gorge at life, then have cowered in the darkening chamber of his being, tapestried with mouldering hopes, and hearkened to the winds that swept across the illimitable wastes of death. But no such hapless lot

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was Shelley's as that of his contemporaries—Keats, half-chewed in the jaws of London and spit dying on to Italy; DeQuincey, who, if he escaped, escaped rent and maimed from those cruel jaws; Coleridge, whom they dully mumbled for the major portion of his life. Shelley had competence, poetry, love; yet he wailed that he could lie down like a tired child and weep away his life of care! Is it ever so with you, sad brother? Is it ever so with me? And is there no drinking of pearls except they be dissolved in biting tears? 'Which of us has his desire, or, having it, is satisfied?' "

Francis Thompson knew, and others who come after him shall know. But they will know in less measure, if men can only be led to love literature with a genuine and deep affection. Once it is so loved, it confers freedom and sympathy in return, all things are opened, and the old barriers go down forever. Let men once be mistaught and come to hate it, and they are warped away from something rarely beautiful and something very good for them. Perhaps they may find their way back again, but the old fresh joy of spontaneous discovery is beyond recapture. They may forgive the blunderer who first led their literary steps awry. But the damage is done, and the function is impaired. Awful is the responsibility of those at whose door such a charge can be laid in the last reckoning. They have failed in justice and in understanding—they who sneered at "mad" Shelley (possibly more sane than they), they who were straightened by canon and by letter and by text when the message of the unstudied author was like the thunder of the ocean in their ears, they who sat at their ease and gave judgment from the shade when they should have gone forth at high noon and beheld what they were asked to behold!

Freedom and sympathy—with such flowers should we strow the threshold of the house of Life and bid Literature welcome in!

THOMAS QUINN BEESLEY.

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PRESENT CATHOLIC USE OF FABER'S HYMNS

In the preceding article I considered the older Catholic use of Faber's hymns, and selected two hymnals for the purpose of obtaining a general view of that use. In confining my attention in the present paper to only seven present-day Catholic hymnals, let me repeat that neither the selection of these seven, nor the omission of the others, is intended to distribute or to imply either praise of censure. I have already explained that various reasons—a principal one being that of convenience in locating texts by Faber (for some hymnals do not indicate the authors of the words)—have led to the selection I have made.

For the convenience of readers of the present paper, I may say that the indication "A" refers to *The Popular Hymn and Tune Book, edited by Frederick Westlake, Associate of the Royal Academy of Music. London, 1868,* a large volume containing 289 tunes, of which forty-eight are for hymns of Faber's. Similarly, "B" refers to *The Catholic Tune Book, containing a complete collection of tunes in every meter to all the English hymns in general use. Edited by John Storer, Mus. Bac., Oxon.; Mus. Doc., Trin., Tor., etc., etc., etc., London, 1892.* Of its 277 hymn-tunes for English texts, I have identified no less than fifty-nine references (by first lines) as those of hymns by Faber.

The following indications, from C to I, give us hymnals representing fairly well the use of Faber's hymns in England, Ireland, Scotland, America. Hymnal compilers (and, possibly, lovers of Catholic hymnody as well) should be interested in the comparative view which can be obtained of the relative popularity (or at least the relative measure of approval of hymnal editors) of the Faberian thesaurus.

C.—*The Westminster Hymnal. The only collection authorised by the hierarchy of England and Wales. The music edited by Richard*

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R. Terry, Mus. Doc. (Dunelm), F. R. C. O. London, 1912. The Preface by the Rt. Rev. the Bishop of Newport says: "The Hymns that it contains are those which make up the book of Hymns already approved by the Bishops, with seven added to bring up the number to 250. . . . The Hymns are arranged and numbered in the order prescribed by the Bishops' Committee." The hymnal texts given have therefore the approval of a specially constituted committee; and it is therefore highly significant that no less than forty-five of the hymns should be Faber's.

D.—*Catholic Church Hymnal, with music. Edited by A. Edmonds Tozer, Knight of the Pontifical Order of S. Sylvester; Doctor in Music of the Universities of Oxford and Durham; F. R. C. O. New York and London, 1915.* No less than forty-three of the 228 English hymns are credited to Faber.

E.—*The Book of Hymns with Tunes. Edited by Samuel Gregory Ould, O. S. B., and William Sewell, A. R. A. M. London and Edinburg, 1913.* Dom Ould is an excellent musician and had the valuable assistance of Mr. Sewell. His residence at Fort Augustus, Scotland, may make Dom Ould represent for us Scotch appreciation of Faber, twenty-nine of whose hyms are given.

F.—*St. Patrick's Hymn Book with Tunes. New and Revised Edition edited by the Rev. E. Gaynor, C. M. Dublin, 1906.* Among 183 English texts, twenty-nine are by Faber.

G.—*De La Salle Hymnal for Catholic Schools and Choirs. By the Brothers of the Christian Schools. New York, 1913.* Among 148 English hymns, fourteen are by Faber.

H.—*American Catholic Hymnal. An Extensive Collection . . . written, arranged and compiled by the Marist Brothers. New York, 1913.* Among some 315 English hymns, twenty-seven are by Faber.

I.—*The Oregon Catholic Hymnal with Music. Edited by Frederick W. Goodrich . . . Portland (Ore.) and New York, 1913.* Among 109 English texts, twenty-two are by Faber.

First of all, let us place the titles finding an honored acceptance in all nine of the hymnals and thus exhibiting a union of the older and the newer tradition:

23. Faith of our fathers.
24. Jesus, my Lord, my God, my All.
25. Jesus, gentlest Saviour.
26. O come and mourn with me awhile.
27. O turn to Jesus, Mother, turn.

They form a splendid quintet of praises and prayers, and would alone suffice to render Faber a classic Catholic hymnodist. But the first four of them had the added interest of quotation (changed and unchanged in phrase) or immitation in Protestant hymnals. We can fancy no

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higher possible tribute to their hymnal perfection than this latter fact; for the name of Protestant hymn-composers is legion. That the verses not only of a Catholic, but of a convert to Catholicism, written after and not before his conversion, should be chosen for Protestant services would be a wonderful thing if it stood alone; but the wonder grows into a feeling of the marvellous when we consider the deep Catholic spirit of the verses, their intense conviction of Catholic faith, their pervading spirit of Catholic piety, their constant interlinking of the names of Jesus and Mary (a sombre superstition to Protestant ways of thinking), and (last but not least) the tinkering with their phraseology which Protestant compilers have thought it necessary to go through with in order to fit them for the church services of our separated brethren. The hymns could not be taken simply as they stood in Faber's volume. No merely "clipping" editor could avail himself of the printed treasures of hymnody. Compilers had to work—and to work hard, in some cases—at a work of adaptation, elimination, reconstruction, before the hymns might be deemed suitable for Protestant uses. The instructive fact emerges from all this, that the verses were deemed worth all the trouble that must be taken. Supremely, they were *hymns*.

It will be interesting to consider next the titles which are found in only one or other of the present-day hymnals used by Catholics. We may begin with E, for Dom Ould evidently exercised much editorial labor in preparing his *Book of Hymns*. He appears to have gone straight to Faber's volume of *Hymn's* and, undeterred by the omitting tendencies of previous editors, to have scanned afresh the poetical pages for worthy matter. In E, then, we find these titles which the other eight editors rejected:

28. It is no earthly summer's ray.
29. O blessed Trinity.
30. Sound, sound His praises (Part ii of No. 24:)
31. There are many saints above.
32. To sinners what comfort.
33. Who are these that ride so fast.

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As No. 28 is a translation of "Decora lux aeternitatis auream" (which has been well rendered into English by various Catholic pens), it could (for the reason already given) be replaced by some other version.

No. 29 is simply a song of Divine praise—and therefore might well be included in every hymnal, for we have hardly enough of such simple praises in our devotional books. Here, again, the Royal Psalmist should be our pattern and our leader.

No. 30 is given (one or other stanza) in some hymnals under the original title of "Jesus my Lord, my God, my All."

No. 31 is a good hymn to St. Joseph, although not markedly poetical in inspiration.

No. 32 is taken from the lovely "O purest of creatures."

No. 33 is a romantically beautiful (and highly appropriate) hymn in honor of the Wise Men ("The Three Kings"). It is very long in the original of Faber, and Dom Ould has contented himself with five stanzas. The whole fine and stirring poem should be a school-recitation annually at Epiphany.

Dr. Tozer's *Catholic Church Hymnal* (marked D above) is also carefully edited. It is the only one containing these titles:

34. Holy Ghost, come down upon thy children.
35. O what is this splendor.

No. 34 (found also in F: "Come, Holy Ghost, upon Thy children") may well be dispensed with, as we already have such glorious hymns in honor of the Holy Ghost, and Faber's hymn is very far from claiming the inspiration of his masterpieces. It is prosy enough.

No. 35 is only fairly satisfactory as a portrayal of the joys of Heaven, and might be omitted, as we already had the exquisitely melting verse of "F. B. P." ("Jerusalem! my Happy Home!"), who is supposed to have been a martyr-priest in the days of Good Queen Bess. It is overwhelmingly pathetic in its longings for the

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"happy arbor of the saints."[1] Six stanzas are given in Dom Ould's *Book of Hymns.*

36. Father! the sweetest, dearest name,

is found only in F *(St. Patrick's Hymn Book),* which gives four of the twenty-nine stanzas of the poem.

***37. Dear God of orphans,**

is found only in C *(The Westminster Hymnal).* As this hymn-book is official in the sense that the hierarchy of England and Wales have authorized it and had it prepared under the supervision of a Bishops' Committee, we shall signalize its inclusions by an asterisk.

The titles found in only two of the nine hymnals are:

***38. All praise to St. Patrick (C and G).**
39. Father of many children (D and E).
40. From pain to pain, from woe to woe (A and E).
41. Hark! the sound of the fight (D and E).
***42. I come to thee once more, my God (C and H).**
***43. Jesus, all hail, who for my sin (C and D).**
44. Joy! Joy! the Mother comes (A and H).
45. Like the voiceless starlight (B and D).
***46. O flower of grace . . . (A and C).**
47. O it is hard to work for God (B and D).
***48. O Mother, will it always be (B and C).**
***49. O Soul of Jesus, sick to death (A and C).**
***50. Why art thou sorrowful (C and D).**

The titles found in only three of the nine hymnals are:

***51. Full of glory, full of wonders (A, B, C).**
52. How gently flow the silent years (A, B, F).
53. I was wandering and weary (A, F, I).
***54. O balmy and bright (A, B, C).**
— The moon is in the heavens above (A, B, H).

The titles found in only four of the hymnals are:

***55. Blood is the price of Heaven (B, C, E, F).**
***56. Dear little One, how sweet Thou art (A, B, C, D).**
57. I worship thee, sweet Will of God (A, B, D, F).
***58. Mary, dearest Mother (B, C, F, H).**
59. O, it is sweet to think (B, D, H, I).

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[1]Given in twenty-six stanzas in *The Celestial Country: Hymns and Poems on the Joys and Glories of Paradise* (London, Seeley & Co., s. d.)

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The titles found in only five of the hymnals are:

*60. All hail! dear Conqueror! (B, C, D, F, H).
61. Jesus is God! (A, B, D, E, H).
*62. Like the dawning of the morning (A, B, C, D, E).
*63. O come to the merciful Saviour (A, B, C, F, I).
*64. O vision bright! (A, B, C, D, F).
*65. Saint of the Sacred Heart! (A, B, C, D, H).
*66. Souls of men, why will ye scatter (B, C, D, E, I).

The following are found in six hymnals:

*67. Blest is the Faith (all but D, E, I).
68. O Mother, I could weep (all but C, E, G).
*69. O Paradise! O Paradise! (all but G, H, I).
*70. Sing, sing, ye Angel bands (all but E, F, G).

The following are found in seven hymnals:

*71. Dear Husband of Mary (all but H, I).
*72. Hail, holy Joseph, hail! (all but G, I).
*73. Hail, Jesus, hail! (all but D, G).
*74. Have mercy on us, Lord . . . (all but E, I).
*75. My God, how wonderful Thou art (all but G, H).
*76. Now are the days of humblest . . . (all but B, F).
*77. O Jesus, Jesus, dearest Lord (all but E, I).
*78. We come to Thee, sweet Saviour (all but A, G).

The following are found in eight hymnals:

*79. Dear Angel, ever at my side (all but I).
*80. Hark, hark, my soul (all but G).
*81. Mother Mary, at thine altar (all but E).
*82. Mother of Mercy, day by day (all but G).
*83. O purest of creatures! (all but H).
*84. Sweet Saviour, bless us ere (all but G).

I do not pretend that the above lists are perfectly accurate, as there are many possibilities of error and oversight where (as in the present case) a writer works without the help of another's supervision. Apologies are therefore offered in advance for any faults of omission or commission in the lists.

Lest a fault be construed where none is properly chargeable, however, it should be said that some hymns appear to be wrongly attributed to Faber in a few hymnals. Such are omitted in the lists. The false ascriptions appear to be the following: In the *Catholic Church Hym-*

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nal (D) we find "By the Archangel's word of love," "By the blood that flowed from Thee," "By the first bright Easter day," ascribed to Faber—Dr. Tozer having doubtless followed the lead of the *Crown Hymnal* (English) and other editors; but in Formby's *Catholic Hymns* (1853) the three hymns are signed "C. M. C." (Cecelia M. Caddell). Also, "What happiness can equal mine" is given to Faber in the *Westminster Hymnal* (C), although it is not in the collected *Hymns* of Faber, and is ascribed to Father Potter as translator in the *American Catholic Hymnal* (H). Again, "O happy time of blessed tears" in the *De La Salle Hymnal* (G) is a portion of "Now are the days of humblest prayer," No. 54 above.

From our examination of the recently issued hymnbooks, it woud seem that, while Faber's hymns are still in high repute in England (the *Westminster Hymnal,* 1912, having no less than fifty-nine of them), they appear to have much less of a vogue on this side of the Atlantic. Our long and fatiguing comparative examination of the hymnals has had for its practical end to exhibit accurately and vividly the status of Faber's hymns today amongst Catholics. That Protestants, handicapped in their use of the hymns by many doctrinal and devotional limitations, should nevertheless spend so much effort to retain as much as they can by means of omissions and alterations, conveys a lesson to us.

H. T. HENRY.

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THE SCHOOLBOOKS OF OUR ANCESTORS

The schoolbook of today, the aristocrat of the book world in editing and manufacture, has no long line of distinguished ancestors. The schoolbook as such dates back hardly more than 300 years, and it was not till the middle of the eighteenth century that any extensive attempt was made to fit the text to the child's intelligence.

The most primitive and obvious method of teaching reading was to give the beginner an alphabet and bid him read whatever he pleased. Some progress toward a graded system was made in the abecedaria, lists of easy syllables, which appeared some time during the Middle Ages. Then some forgotten genius tacked the abecedarium, a single written or printed sheet, to a little oblong board with a handle at the short end, like a spade, fastened over the sheet a piece of more or less transparent horn, passed a thong through a hole in the handle, and hung the completed instrument of learning, the horn-book, about the pupil's neck. Its great virtue was that it could not be lost or soiled or worn; its defect that it was so brief and hard to read.

The substance of it seldom varied. First came a cross, a charm "against the devil that may be in the letters"—hence the term "Christ-cross" or "criss-cross" row; next two alphabets, one of small letters and one of capitals; then three rows of syllables, those mystic incantations that sounded in every American schoolroom down to very recent times—"abebib" and "babebibobu"; and last, "In the Name of the Father" and the Lord's Prayer. And there the child's education usually ended.

The earliest horn-books—of about 1450—were written in Latin in black-letter. At the time of the Reformation they appeared in English. They were used universally for many years in America as well as in Europe, but

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finally gave way before cheaper paper and printing and more extensive demands.

Shakespeare knew the horn-book. He says in Richard III:

> He harkens after prophecies and dreams;
> And from the cross-row plucks the letter G,
> And says a wizard told him that by G
> His issue disinherited should be.

References to it in our literature are numerous. Cowper's description is colorful:

> Neatly secured from being soiled or torn,
> Beneath a pane of thin translucent horn,
> A book (to please us at a tender age
> 'Tis called a book, though but a single page)
> Presents the prayer the Saviour deigned to teach,
> Which children use, and parsons—when they preach.

The horn-book passed; the battledore book throve in its place. The name "battledore" was first aptly applied to the horn-book, and lingered on very inaptly in reference to a device that had no resemblance to a battledore. It was merely a stiff cardboard sheet folded once, with a little flap, like a pocketbook. It included alphabets, sometimes illustrated, syllable lists, and prayers. The back was often blazoned magnificently in Dutch gilt, an art now lost, and not very generally regretted.

The horn-book and battledore books held the same place in education that the primer does today. The first primers were not children's reading-books, but religious manuals, with creeds and prayers to suit the particular beliefs of the sect that published them. Martin Luther wrote a "Child's Little Primer" containing the Lord's Prayer, the Commandments, the Creed and a Catechism. Henry VIII's progress toward Protestantism is marked by the tone of the successive official primers. These devotional manuals were adapted for children's use by the insertion of a page of alphabets and syllables.

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Of this sort was "The New England Primer," the first schoolbook written and published in America. Its author, Benjamin Harris, a London Puritan bookseller, was obliged to leave England because of his too truculent piety. He landed in Boston in 1687, and opened a book-and-temperance-drink-shop, doubtless something like a village drug store. Here, in their hours of cultured ease, gathered the literary luminaries of New England, as their successors did at the Old Corner Book Store 200 years later. Harris had published in England a child's primer —"The Protestant Tutor" (1686?). He felt the lack of such a book in America, and therefore wrote, and published, between 1687 and 1690, the first American schoolbook, "The New England Primer."

It was a tiny book, about 3 inches by 4, printed in small, irregular, hand-cut type. Most of the pages looked blotched and mottled; some letters were filled with ink and some had left hardly a hint of their outline; the coarse woodcuts looked as if they were engraved with a jacknife. The children read these indistinct pages by the light of the wood-fire or by tallow dips; few parents were concerned with eye-strain or astigmatism. Surely we have much to be thankful for!

Yet this little book of about eighty pages contains the very soul of New England Puritanism, its savage theology, its contempt of joy and tenderness, its sturdy self-reliance, and its noble emphasis on right living. Following a frontispiece—in the earlier editions a child at his prayers, in the later ones a muddy blot said to be Gen. Washington—are six pages taken up with alphabets, syllables, and words for spelling. Then follow some dozen pages of horrible woodcuts, representing animals and birds and scriptural scenes. These are succeeded by a number of "Verses for Little Children," which deal principally with yawning graves, the probability of an early death for little children, the eager rage of hell, and

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the vindictiveness of God. The child is taught to praise God—

That I was brought to know
The Danger I was in,
By Nature and by Practice too
A wretched slave to Sin.

That I was led to see
I can do nothing well;
And whither shall a Sinner flee
To save himself from Hell?

The last third of the book was taken up with the Westminster Catechism, and usually John Cotton's "Spiritual Milk for American Babes." Many a child's brain must have reeled with the effort to distinguish between Justification, Adoption, and Sanctification, and the benefits that either accompany or flow therefrom. The book closed with a Dialogue, in verse, between Christ, Youth, and the Devil. The Youth declares:

So I resolve in this my prime,
In sports and plays to spend my time;
Sorrow and grief I'll put away,
Such things agree not with my day.

The Devil heartily approves, and says that if he

. . . with thy brothers wilt fall out,
And sisters with vile language flout,
Yea, fight and scratch, and also bite,
Then in thee I will take delight.
If thou wilt but be rul'd by me
An artist thou shalt quickly be.

All remonstrations are in vain, and the Youth, viciously resolving to become an artist, dies suddenly and in horrible agony on the last page. Death then proclaims:

Thy soul and body I'll divide,
Thy body in the grave I'll hide,
And thy dear soul in hell must lie
With Devils to Eternity.

This mental and spiritual food proved very popular: "The New England Primer" had a tremendous sale, in England and Scotland as well as in America. As late

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as 1849 it was stated that a million copies of modern editions had been circulated in the preceding twelve years. Paul Leicester Ford has estimated that the entire production was 3,000,000 copies. But about the middle of the last century it vanished before the secular primer.

Another religious primer, or rather First Reader, that seems very quaint in our eyes, is the "Hieroglyphick Bible" (Boston, 1814). It looks like some of the puzzle pictures we see in children's magazines; the place of almost every noun is taken by a "lively and striking image." The same principle is made use of in our modern primers, but improved methods of reproduction give the illustrations a more convincing appearance.

Until very recently, spelling was not considered an exact science, uniform and immutable; the Elizabethans spelled, as they wrote, with magnificent abandon. The origin of the American spellers is unknown; but we have a record of some printed by Stephen Daye in Cambridge, between 1642 and 1645. Probably they were reprints of Coote's "English Schoolmaster" (1596), the first English Speller. A very popular book, both in England and in America, was Dilworth's "New Guide to the English Tongue," a complete little book, with syllabaries, word-lists, easy lessons containing the words to be memorized, a table of words identical in sound (such as *isle* and *oil!*), a grammar, arranged in question and answer form, moral anecdotes, moral stanzas (the first headed "Life is short and miserable" and the last "Live to die"), and a number of Select Fables, enlivened by clumsy woodcuts. This book gave way before Perry's "Only Sure Guide to the English Tongue" (1785).

But those were Revolutionary days; the colonists repudiated English textbooks with English rule and commercial supremacy. In 1783 appeared "The First Part of a Grammatical Institute of the English Language," later known as "The American Spelling Book," by Noah Webster, Esq., one of the most influential schoolbooks in

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the history of education. Dr. Chauncey A. Goodrich said: "To the influence of the old blue-back spelling book probably, more than to any other cause, we are indebted for that remarkable uniformity of pronunciation in our country which is spoken of with surprise by English travelers." Its sale was enormous. Practically every one of our great national heroes was nourished on "Old Blue-Back," and in some ultra-conservative districts the children still recite their "a-b-abs" from its pages. It was the popularity of this book that gave rise to one of the most curious of our national customs—the "spell-down."

In form the book is an interminable maze of word-lists, arranged roughly according to the number of syllables. Biblical proverbs, moral tales, and fables are interspersed as reading lessons. The place of the Westminster Confession in the earlier sectarian primers is taken by an elaborate "Moral Catechism," harassing the child's mind with such subtleties as "Of what advantage is generosity to the man who exercises it?" "How can charity be exercised in our opinions of others?"

Noah Webster's great "Grammatical Institute of the English Language" was divided into three parts. The third part, which first appeared in 1785, has the distinction of being the first American Reader. It had few predecessors even in England. At first the only common reading book was the Bible; and later, perhaps, some instructive homily like "The School of Virtue" or "The School of Good Manners." In Stourbridge, Conn., in 1754, "in order to give the youthful powers of elocution their finishing touch they were exercised on the first book of Chronicles, the tenth chapter of Nehemiah, or whatever else the teacher could find a page of pure Hebrew names."[1] As for the method—"The principal requisites in reading in these days were to read fast, mind the 'stops and marks' and speak up loud. As for suiting the tone to the meaning, no such thing was dreamed of, in

[1]Small, "Early New England Schools." Ginn & Co., Boston, 1914.

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our school at least. . . . 'Speak up there, and not read like a mouse in a cheese, and mind your stops,' such were the principal directions respecting the important art of elocution.'"[2]

Webster's Reader, even by modern standards, is an excellent book. It includes many stirring tales of Revolutionary heroes, of Indian captivities, of classical heroisms. One division is devoted to poetry, and a surprisingly large part of the book is taken up with dramatic dialogues. It is easily seen that it is not so much a Reader in the modern sense as a book of selections for declamation.

But Webster's Reader was not very successful. It was soon followed and eclipsed by Caleb Bingham's "American Preceptor," of which 640,000 copies were sold by 1832. Bingham also wrote a "Columbian Orator" which almost displaced the Bible as a speaking book. Lindley Murray's "English Reader" was likewise very popular; it is a cheerless and very dull book, consisting largely of "accounts of affecting, mournful exits." "That American First Class Book," by John Pierpont (1823), is notable in many ways. He discarded the elaborate introdustory "Rules for Reading," which taught, for instance, that the pauses for the comma, semicolon, colon, and period should be in the ratio of one, two, four and six. He chose many of his selections from contemporary authors —Scott, Irving, Channing, Bryant, Wordsworth, and Byron. Even humor and sentiment are included. His introduction might be read with profit by many a writer of children's books of our own day.

In 1827 an interesting book appeared in Keene, N. H.: "Easy Lessons in Reading," by Joshua Leavitt. It was designed to make an easy stepping-stone from the spelling

[2] Warren Burton, "The District School as it Was," Boston, 1833. It is interesting to compare the method used at Bedford, Mass., about 1800, as related by W. F. Stearns, of Amherst College: "The master pointed with his penknife to the first three letters and said: 'That's A, that's B, that's C; now take your seat and I will call you by and by, and if you can't tell them I will cut your ears right off with this knife."

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book to the standard reader. It is concerned largely with the misdeeds of Greedy Harry, Covetous Peter, Careless Isabella, and other bad little boys and girls. But no longer, as in the old "New England Primer" days, is their naughtiness rewarded by death and everlasting torment; they become very sick, or are lengthily reproved by an elder brother, whereupon they reform and lead a changed life.

English grammar was originally an application of Latin grammar to our barbarous idiom. Bullokar's "English Grammar" (1580), was the first in the field. The first American grammar was the second part of Noah Webster's great trilogy, the "Grammatical Institute of the English Language." It was the least successful of his works, and was soon outclassed by Bingham's "Young Lady's Accidence: designed for the use of Young Learners, more especially for those of the Fair Sex, though proper for either." This in turn gave way before Lindley Murray's famous "English Grammar." A little book that seems far ahead of its time is "The Little Grammarian" (1829). The grammatical terms are illustrated graphically by means of pictures. For example, a teacher is represented with upraised birch (active), above a cowering pupil (passive), while another child sits apprehensively on a chair (neuter).

Arithmetics were rare in Colonial days. The first English arithmetic was Record's (1540), and Greenwood's was first in the colonies in 1728. But "cyphering" was taught universally by the sumbook, a manuscript collection which represented the teacher's life work. From this treasury he dictated sums, which the pupils worked out and transcribed into their own little sumbooks. Abraham Lincoln's sumbook is still in existence. Thomas Dilworth, the author of "The New Guide to the English Tongue," found it necessary in the introduction to his "Schoolmaster's Assistant" (about 1765) to remark: "It is possible that some, who like best to

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tread the old beaten path, and to sweat at their Business when they may do it with pleasure, may start an objection against the Use of this well-intended Assistant, 'that to teach by a printed Book is an Argument of Ignorance and Incapacity.'" Another curious allusion in his Introduction to this standard arithmetic follows: "I hope I shall be forgiven, if I drop a word or two relating to the fair Sex. It is a general Remark, that they are so unhappy as seldom to be found either to Spell, Write, or Cypher well: a Year's Education in Writing is, by many, thought enough for Girls."

The book, as its title indicates, is intended for the teacher, not the student. Like so many of the textbooks of the period, it is arranged in question-and-answer form. An arithmetic more familiar to Americans is Nicholas Pike's (about 1788), which received a flattering testimonial from George Washington. Many of his problems afforded training in contemporary history; as: "Gen. Washington was born in 1732; what was his age in 1787?" His "Rule for Tare and Tret" is illuminating: "Deduct the tare and tret, and divide the suttle by 168, and the quotient will be the cloff, which subtract from the suttle, and the remainder will be the meat.

The early American algebras are few in number and of little general interest. However, one sometimes happens on a quaint problem, as this one from John Bonnycastle's "Introduction to Algebra" (Philadelphia, 1806): "A man and his wife usually drank out a cask of beer in twelve days; but when the man was from home, it lasted the woman thirty days; how many days would the man alone be in drinking it?"

In those days geography and history had no place in the elementary schools, though the grammar schools and colleges gave courses in ancient geography, ancient history, and mythology. Geography was first made an entrance condition to Harvard in 1815. Yet before this two geographies had appeared; that of Jedidiah Morse and that

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of Nathaniel Dwight. Dwight's contains no maps, and Morse's but two, each about 6 by 7 inches. Neither is enlivened by pictures. Yet forbidding as they appear in comparison with modern geographies, they are well written and make extremely interesting reading. Dwight's is in the form of an interminable dialogue: a certain Q, insatiate in his thirst for learning, cross-examines A; A responds in a manner at once exact, unwearying, and elegant. For example:

"Q. Are there any curiosities in Rhode Island?

"A. Pawtucket Falls may be esteemed a curiosity; the water falls about 50 feet, not perpendicularly, but in a manner uncommonly pleasing, and is conveyed to various mills."

It was not long, however, before a true pedagogue wrote a geography that altered completely the methods of teaching the science. Peter Parley's "Child's Own Book of American Geography" appeared in 1831. The customary order, beginning with the planetary system and ending up with American cities, is discarded; old Peter Parley tells, in a pleasant, gossipy manner, of a journey through America. A series of questions on the text is found at the bottom of every column, and a more elaborate questionnaire at the end of every chapter. There are sixty spirited engravings and eighteen full-page maps, hand colored. Besides this geography, Peter Parley, known to his fellow townsmen as the Rev. Samuel G. Goodrich, of Boston, wrote a large number of elementary schoolbooks—"First Book of History" and "Tales of the Sea" among others.

Latin, Greek, and Hebrew were the only languages taught in Colonial times. The Harvard entrance requirements read: "Whoever shall be able to read Tully, or any other suchlike Latin author at sight, and correctly, and without assistance to speak and write Latin both in prose and verse, and to inflect exactly the paradigms of Greek nouns and verbs, has a right to expect to be admitted

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into the college, and no one may claim admission without these qualifications." In the grammar schools the boys were first taught the rudiments by a simple "Accidence." Then came the grammar, which was memorized entire, and the "Colloquies" of Maturin Corderius or Comenius' "Orbis Sensualium Pictus." The most famous Latin Grammar was Lyly's, published in 1513, and still in use in St. Paul's School, London. Its ascendance in New England was somewhat impaired by Cheever's "Latin Accidence," which appeared in Boston in 1709, and was last printed in 1838. It is notable as being one of the few schoolbooks of American origin prior to the Revolution. Terrible things these grammars were, distinguishing twenty-five kinds of nouns and seven genders. The quaintest of the early Latin books was the "Visible World" of Comenius. Though first published in 1658, it was reprinted in New York as late of 1810. It consists of about 150 lessons; each lesson comprised a woodcut and about half a page of text in Latin, with the English in a parallel column. The subjects range from "God" and "The Last Judgment" to "Flying Vermin" and "The Stove in the Bedroom." The definition of a school is enlightening: "A School is a Shop, in which Young Wits are fashioned to Virtue, and it is distinguished into Forms. . . . Some talk together, and behave themselves wantonly and carelessly; these are chastised with a Ferula; and a Rod."

As for modern languages, no one conceived that they could be of any cultural value, and they were certainly of little practical value. The Puritans hated the French, and hated their language as well. The first French instructor, one John Mary, came to Harvard in 1780; in 1784 he published the first American French Grammar.

Almost all the books that have been described have been brought together by Ginn & Co., and are on exhibition in the Teachers' Rest Room of their Exhibit in the Palace of Education at the Panama-Pacific Exposition in

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San Francisco. Here these veterans—discolored, warped, broken-backed, pitiful—crowd against the trim books that are seen in every school today. They bear the marks of many a schoolyard battle, of many a fall in New England snow and mud. An interesting link between the old and the new will be found in a facsimile of the New England Primer, a copy of which Ginn & Co. are giving with their compliments to each visitor. Whoever would know the minds of our forefathers and the springs of their conduct could do no better than spend a few hours with the New England Primer and the other books that moulded these sturdy people. And likewise, let us look to the books our children read; may the shapely volumes of today hold no less healthful lessons than did those of the past!

MORRIS S. BISHOP.

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SHELLEY'S PROMETHEUS UNBOUND

If one could walk at dawn through the Garden of Eden amidst its myriad lights from rosy-prismed dews, its bewildering fragrances and soft-awakening sounds of pulsing life, one might conceive for oneself something of the "fine frenzy" in Shelley's *Prometheus Unbound*. The inner vision of saints, it has been said, is a brief revival of the state of original justice which belonged to Adam and Eve. What, then, of the inner vision of poets? These divine touches after all could not be more than the pale lettering that flames suddenly in the embers of our fallen mortality.

Of Shelley's inspirations, the *Prometheus* is, perhaps, the richest, the very intoxication of poetical essences, wherein, as Francis Thompson exclaims, "Poetry is spilt like wine, music runs to drunken waste."[1] If some lines of poetry were printed in gold, some in red, and all the rest in black, in this masterpiece there would be found but few black lines. The scene where the Fauns are seated on the rocks listening to the spirits[2] has a rare Greek quality in it, exceedingly lovely, like that of Keats in his Ode on the Grecian Urn, only more ethereal. And one of the finest poetic touches in the drama is where at the last the Spirit of the Hour takes the curved shell which old Proteus had made for beautiful Asia's nuptial gift, and loosens its music through the world, at whose call all things spring to life and goodness and hope![3] These are tempting byways. Yet with all this, in reading the drama "Over the wild mask of Revolutionary metaphysics,"[4] one seems somehow to be vaguely reminded of that paradoxical line of Tennyson's

And Faith unfaithful kept him falsely true;[5]

[1] Essays: Francis Thompson; *Essay on Shelley*.
[2] Act II, Scene 2.
[3] Act III, Scene 3.
[4] Essays: F. Thompson. Ibid.
[5] *Lancelot and Elaine*, Line 872.

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for the *Prometheus* is the product of an original mind habituated from early childhood to lose itself in the labyrinth of its own ideas and conceptions until an undisciplined reason and will had come to accept these as the only right reality. It is Shelley's prevision of the millennium and characteristically Shelleyan, inasmuch as its *dénouement* drifts us off into that vague uncertainty which Shelley loves, which is indisputably poetical, but so unsatisfactory from the prophetic point of view as to make us feel that the poet has, all unconsciously, ended just where he was supposed to have begun. Could he have suspected that the logical effects of his scheme of human progress are practically identical with its cause?

Objectively speaking, the *Prometheus Unbound* is a lyrical drama in which the old classic treatment of the Greek myth is set aside in part, and its ideas and symbolism are newly adapted to the poet's own theories of human life and progress. It is written in four acts: Act I treats of the fierce sufferings of Prometheus, bound to the Rock of Caucasus. Act II tells of the moment of his enfranchisement, tidings of which are brought by the nymph Asia from the Cave of Demogorgon. In Act III Hercules unbinds Prometheus from his prison rock. Act IV treats of the rejuvenation of the universe in consequence of his release.

The plot runs, that Prometheus, the Titan hero, has been for ages bound by Jupiter to a lofty rock, and constantly tormented in body and mind in punishment for having brought benefits to mankind against the will of the gods. The Earth and the lesser deities are his sympathizers. The Ocean Nymphs sit at his feet and console him or bear his messages afar. The hero has reached the point in his long experience of suffering, when, as he says, "Earth can console, Heaven can torment no more." The Furies try to wrest from him a secret, which he alone knows, as to the future stability of Jupiter's reign. But Prometheus scorns compromise. The ages of endurance

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have softened his old anger against the tyrant; he has come to pity him. This is the moment-heroic. The hell-hounds are baffled, the knell of the tyrant is sounded. The hour has struck when Fate must drag Jupiter from his throne by a power stronger than his—Demogorgon. Jupiter being thus fallen, Hercules unbinds Prometheus from the rock; he is reunited with the lovely Asia who had been banished from his side; earth and sea rejoice, the universe bursts forth into regenerated life and fruitfulness. Such is briefly the outline of Shelley's drama.

The great wave of the French Revolution in its shock and recoil could not but profoundly impress every contemporary thinking mind. The Renaissance had brought emancipation of thought; the so-called Reformation and the Religious Wars had expressed revolt against spiritual authority, as the Revolution, the throwing off of temporal authority. It was these last that filled the thoughts of men like Shelley. With him it was a favorite theme. To his mind it was in the shadow of authority that all the evils of the world had sprung into being. "The prominent feature of Shelley's theory of the destiny of the human species," writes Mrs. Shelley in her Note on *Prometheus Unbound,* "was that evil is not inherent in the system of creation, but an accident that might be expelled." And practically his theory of Prometheus sets this forth in allegory.

Shelley does depict a God in the universe and shows reliance upon "the ultimate omnipotence of Good." But this God apparently stands aloof from His creation, as if having once set it in motion, He left it to work out its own destiny. There seems to be no hint that this Divine Principle cooperates in the regeneration of man, who is represented by the poet as being at once the author and the victim of his own self-made conventions. In the order of time, the poet tells us, came human beings, but they lacked "self-empire, and knowledge, and power, and the

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majesty of love, for thirst of which they fainted.'"[6] According to Shelley then, God himself created the race defective and left it to evolve its own perfection. But from the first the poet has them thirsting for self-empire; in other words, displaying the racial instinct for control, for a principle which shall guide them to knowledge, power, and the majesty of the reign of love. Out of this craving he conceives the evolution of an order of things which at first hampering man, at last strengthens him to a degree in which heaven nor earth matters to him; he is as a race sufficient unto himself, and has attained a supreme and unassailable poise for once and forever.

It is to be feared that the poet's dream of the self-attained self-empire of the race is to poets and dreamers what the theory of perpetual motion is to scientists—a mirage. There is always to be taken into consideration the effect of outside influences. That Shelley should conceive man as originally lacking self-empire keeps him thus far in harmony with Revelation, only that Revelation considers humanity as losing its own self-empire by deliberate sin against the Creator. For Revelation conceives the race as beginning, secure, under the harmonious guidance of the authority of God, and later throwing this off through self-will, and consequently falling into every evil; whereas Shelley's theory has the race blindly struggling for that very security and guidance, blindly looking for it from within instead of without, and miserably suffering the thousand ills that spring from its absence. In this struggle he represents Humanity creating various institutions and instruments of government: Prometheus (Humanity) setting Jupiter (The Tyrant) on the throne over himself.

> Then Prometheus
> Gave Wisdom, which is strength, to Jupiter,
> And with this law alone "Let man be free"
> Clothed him with the dominion of wide Heaven.'

[6] Act II, Scene 4, Lines 49-51.
[7] Act II, Scene 4, Lines 53-56.

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Unfortunately, he finds this authority proving a failure, for

> To reign is to know nor faith nor love nor law;[8]

hence it develops into a pernicious tyranny, and finally enchains mankind in torments. The question is, How to break these chains?

Having rejected the solution of the world's riddle offered by Christianity, the poet dreams as an aftermath of the French Revolution that it lies in man's own hands to right the universe. "That man could be so perfectionized," says Mrs. Shelley, "as to be able to expel evil from his own nature, and from the greater part of creation, was the cardinal point of Shelley's system."[9]

Discussing the underlying idea of Shelley's *Prometheus,* Miss Helen A. Clarke, in her book *Ancient Myths in Modern Poetry,* says that Shelley has "with prophetic insight constructed a complete spiritual and social philosophy. . . . All this may come to pass if man wills it to do so, for it has only been through his will that evil has been permitted to exist. Shelley thus finally makes the will the chief factor in the evolution of man's spirit" . . . towards . . . "the achievement of such regeneration on earth as is possible to a mortal race."[10] Does this idea not echo in some sense Lucifer's "The mind . . . can make a heaven of hell, a hell of heaven."[11]

The things that are lacking to Prometheus are liberty and love. Love, it would seem, is the only thing that is not subject to the tyrant that enslaves him. Nevertheless, under this sway, love cannot hold its proper place in the harmony of the universe. It is, so to say, banished. Mankind thirsts for it. Its return to the center of equilibrium is destined to bring the millennium. Meantime the race endures. With a thought similar to Our Divine Lord's own when He said, "My meat is to do the will of God,"

[8] Act II, Scene 4, Line 58.
[9] Note on *Prometheus Unbound* by Mrs. Shelley.
[10] *Ancient Myths in Modern Poetry,* Page 105.
[11] *Paradise Lost,* Book 1, Line 255.

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the poet proceeds to show how endurance brings new strength and new wisdom and an impregnable compassion, a spirit of beneficence, which is the very core and secret of love itself. At the moment when Humanity in the person of Prometheus reaches the climactic point of this compassion, insofar that nothing can further move him to ill will, insofar that neither earth nor heaven can further affect him, the downfall of the Tyrant is knelled and Love is restored to its center of harmony in the universe. All men are happy, free, equal. *Altruism* reigns supreme. Shelley would have us believe that man, having developed the strength, the wisdom, and the love to attain such a point, can by the same inherent power hold himself upon this level indefinitely. Here the poet falls felicitously into the old ending of our childhood's fairy tales, "And they lived happily ever after," which, however conclusive to the mind of childhood, is regarded by the mature intellect as merely the beginning. We turn away disappointed. Once more we seem to hear those reproachful words, "What went ye out into the desert to see?" And without pause comes the answer, "A reed shaken by the wind."

Shelley would have us think of the race as not only blind in its struggle but also unaware of the possibilities of its own emancipation. The nymph Asia, who in the drama symbolizes Human Love, Human Kindness, the Shadow of Divine Love, "Asia, thou light of life, shadow of beauty unbeheld!" this nymph Asia asks of the Demogorgon Eternity who holds the keys to the secrets of time,

> Who made the living world?
> *Demogorgon:* God.
> *Asia:* Who made all that it contains? Thought, passion, reason, will, imagination?
> *Demogorgon:* God; Almighty God.
> *Asia:* And who made terror, madness, crime, remorse, and hell, or the sharp fear of hell?
> *Demogorgon:* He reigns (Tyranny, *i. e.*, Jupiter.)[12]

[12] Act II, Scene 4, Lines 12-36.

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But Asia still pursues her passionate inquiry:

> Declare who is his master!
> *Demogorgon:* "What would it avail to bid thee gaze
> On the revolving world? What to bid speak
> Fate, Time, Occasion, Chance, and Change?
> To these . . . . . .
> All things are subject but Eternal Love."[13]

With this dubious answer poor Asia turns away but half satisfied, in the same conclusion which the misguided poet himself bore all his life as the only lamp unto his feet.

> **Asia:** "So much I asked before, and my heart gave
> The response thou hast given; and of such truths
> Each to itself must be the oracle."

Each to itself must be the oracle, this is the fair Apple of Sodom that grows on the tree called Liberty of Conscience. Once more "Who rains down Evil?" demands Love of Eternity. But the question remains unanswered,

> Evil . . . which, while
> Man looks on his creation like a god
> And sees that it is glorious, drives him on
> The wreck of his own will;
> Who rains down evil? . . . Not Jove.[14]

Thus Love, ever trusting, seeks to lighten the gloom of life but never finds the answer to its Whence? and How Long?

Shelley, then, thinks man, who unconsciously wrought his own misery will just as unconsciously end it by perfecting his own will, his own nature. When he has come to the perfection of self-sacrifice, so that earth can console, heaven can torment no more, and his will, supremely self-sustained, stands fixed in the hope of ultimate Good, then shall come the millennium to the world, without any other inspiration than self nor any other motive than the amelioration of the race.

> And behold! thrones were kingless, and men walked
> One with the other, even as spirits do.
> None fawned, none trembled: hate, disdain, or fear,
> Self-love or self-contempt on human brows
> No more inscribed.[15]

[13] Act II, Scene 4, Lines 117-131.
[14] Act II, Scene 4, Lines 117-131-134.
[15] Act II, Scene 4, Lines 109-115.
[16] Act III, Scene 4, Lines 134-138.

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But Shelley does not set forth in his dream of the future what it is that is to guide men in place of this principle of government for which he has such contempt.

> Thrones, altars, judgment seats, and prisons
> *Are to be* like those monstrous and barbaric shapes
> The ghosts of a no more remembered fame,
> . . . and those foul shapes
> Which under many a name and many a form
> Were Jupiter the Tyrant of the world,
> And which the nations panic-stricken, served.
> . . . The man remains
> Scepterless, free, uncircumscribed, but man:
> Equal, unclassed, tribeless, and nationless,
> . . . the king
> Over himself."

It were a glorious dream, truly, if mankind could by strength of will attain to its perfection in this beautiful world of ours; but unfortunately, where in the history of past ages is there the gleam of such a promise?

In all English Literature there is nowhere quite such a poignant figure as that drawn by Shelley of the stern Prometheus suspended in his rocky watchtower on the heights. He has found in the midst of distress the deep strength and even the joy of longanimity. All that is left him is liberty of thought, his mind free to soar above his distress. In the early days of his torture he had cursed the Tyrant, but now he no longer bears anger in his heart, but rather compassion. He pities all who suffer. He even pities Jupiter: "Ah no! I pity thee. The curse I would recall. . . . I wish no living thing to suffer pain."[18] Prometheus's meekness is not the Christian virtue of meekness, nor is it exactly the virtue of the stoics. It is more as if the bleak majesty of wild nature with which Shelley has surrounded his prison rock had grown into his spirit, with what Wordsworth calls

> . . . The breathing balm
> . . . the silence and the calm
> Of mute insensate things.[19]

[18] Act III, Scene 4, Lines 167-172. Act III, Scene 4, Lines 183-187. Act III, Scene 4, Lines 196-200.
[19] Act 1, Scene 1, Lines 53, 58, 311.
[19] *Three Years She Grew*, Wordsworth.

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It is purely a natural virtue. He hopes for the retributive hour. The Furies torment him in the shape of "Pain and fear and disappointment and mistrust and hate and clinging crime."[20] They become to him

> . . . dread thought beneath thy brain,
> And foul desire round thy astonished heart:
> Crawling like agony.[21]

Yet Prometheus endures and baffles them. Their final great temptation is despair. They taunt him with his boast of having brought knowledge and light to men, yet with these how there had come a fierce fever which consumes mankind forever. They depict sneeringly for him "one . . . of gentle worth" (the Christ), and they show how even He failed and died, and His words living after Him became poison and withered up Truth, Peace, Pity;[22] and His gentle ghost goes wailing through the world for the Faith He kindled.[23] Then how there sprang up a Christian nation dedicated to Truth and Freedom, but it too failed.[24] Hence why, say the Furies, should anyone sacrifice himself for his fellowmen? It is the old lie of the Father of lies. Here Shelley follows Christian thought, perhaps unaware. This, to Prometheus, is the cruellest pang of all, this, to Humanity, the cruellest pang of all—that even Christianity should have seemed to fail. So says Shelley. Prometheus groans that the very name of Christ has become a curse because of the way men use It. He sees in human institutions

> The wise, the mild, the lofty, and the just,
> . . . hunted by foul lies from their heart's home.
> (Heretics . . . The Excommunicated.)
> Some linked to corpses in unwholesome cells:
> Some . . . impaled in lingering fire.
> (The Inquisition.)
> . . . and mighty realms . . .
> Whose sons are kneaded down in common blood
> By the red light of their own burning homes.
> (Religious Wars.)
> Hypocrisy and Custom make their minds
> The fanes of many a worship now outworn.
> (Discarded False Sects.)[25]

[20] Act I, Scene 1, Line 470.
[21] Act I, Scene 1, Line 506.
[22] Act I, Scene 1, Line 567.
[23] Act I, Scene 1, Line 575.
[24] Act I, Scene 1, Line 588.
[25] Act I, Scene 1, Line 630, etc.

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But after reviewing all these ills which Prometheus attributes to the tyranny of Christ's followers, he girds his soul with new endurance in the hope that they, too, will be swept away, for they have overthrown "the Truth, Liberty and Love of the race."[25] Shelley seems here to admit that Christ's teaching was truly Truth, Liberty, and Love, admits its possibilities, but laments that the tryanny of human passions overcame it, ruined His work. Is it not good, that he sees, if only in a glass darkly? And is it not deplorable that so gifted a genius might not have recognized how the possibility thus admitted *could* only have been Divine?

Let it be recalled, however, that Shelley remarks in his own Preface: "Let this opportunity be conceded to me of acknowledging that I have what a Scotch philosopher characteristically terms 'a passion for reforming the world.' But *it is a mistake to suppose that I* dedicate my poetical compositions solely to the direct enforcement of reform, or *that I consider them in any degree as containing a reasoned system on the theory of human life.*" Happily, then, we may take the *Prometheus Unbound* not too seriously, Miss Clarke to the contrary notwithstanding. We may enjoy the Drama as an interesting and beautiful dream of human possibilities, in which Evil steals in like an ugly nightmare, coming no one knows whence and passing as indefinitely; and with our Christian view of things, we may take comfort to our souls that the vision of ultimate happiness is not a complete illusion. Shelley's Drama is full of lofty conceptions as to what a man can strive to make of the noble powers which God has given him, but beyond that, the poet is to be congratulated upon disclaiming any distinct movement towards social reform. He was only twenty-seven when he wrote it, a young man, thinking along the lines of the French Revolution, wild possibilities and hopes, which have certainly proved vain. As regards

[25] Act I, Scene 1, Line 779.

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reform, the whole scheme of thought in the Drama of *Prometheus Unbound* seems, indeed, to end worse than it began. For, *emancipate* man, and give him Love and passions, and subject him to chance and death and mutability, without any help outside himself, such as Divine Grace and authority, and he will certainly prove worse than the race for which Prometheus was chained to the rock.

SISTER MONICA.

Ursuline Convent,
St. Martin, Ohio.

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SURVEY OF THE FIELD

THE CULTURAL AND VOCATIONAL AIMS IN EDUCATION

The strong trend towards vocational education lately manifesting itself in educational circles in response to popular demands, particularly to demands issuing from the manufacturing and commercial elements of our population, makes it necessary for all those responsible for the shaping of our educational policies to look into the situation with great care.

Industrial efficiency is usually the aim of the vocational elements introduced into our school curricula. To many, the business of education consists solely in turning out from our schools men and women equipped with a technical skill which will enable them to do efficient work in their chosen field of labor, whether this field be the making of shoes, the building of bridges, or the weaving of fabrics. In fact, the term "vocation" is rapidly coming to have a restricted popular meaning. When reference is made to "vocational education" it is understood that the training of a mechanic is in question, rather than the education of a professional man. The lawyer, the doctor, the clergyman, the teacher, the artist, are all passed over in the narrower application of the word.

There is danger of obscuring important issues by the misuse of terms. One's vocation is one's calling in life. Through the fulfillment of the duties of one's calling a living is earned. The man who digs out coal from the bowels of the earth is not doing so for the joy of the work itself, but for the money which he earns by his labor. The shipping clerk or the merchant who labors several hours each day in the distribution of various commodities and seeks thereby to accumulate profits out of which he may build and support a home and secure a reasonable amount of the goods of life follows a vocation which is but a means to an end. The real enjoyment of life and all its higher purposes lies for him outside the exercise of

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his vocation. Men so circumstanced need an avocation, some line of endeavor that holds their interest and in which they acquire some skill as amateurs, but through which they do not seek to make money. Thus the man who is able to secure a couple of weeks' vacation may go into the untrodden forests in search of game. His purpose, however, is quite different from that of the hunter who seeks to make a living by the products of his gun and spear. The man whose vocation is hunting seeks to secure by cunning, and through any device permitted, as large a quantity of marketable meat as possible with the least expenditure of time and money. The man whose avocation is hunting spends both money and time liberally to secure a chance to exercise his skill. Similarly, the aim of the man who utilizes his vacation time in trout fishing is very different from that of the fisherman who faces the dangers of the deep and the storms day in and day out to keep the fish market supplied.

Is it the business of education to develop the vocational only and to neglect the development of those qualities which make an avocation desirable and necessary? Is the only thing of importance in this world industrial efficiency and the amassing of wealth? And is the joy of life to have no place? Is the raiment more than the body or the meat more than the life? In our short-sightedness, is our aim to rest in the means, to the defeat of the very end for which the means should be pursued? We work to live instead of living to grind out more and more material comforts for ourselves or for others.

It is when we turn to the professions, however, that we may most clearly discern the fallacy of the so-called "vocationalism." The business of the physician and the surgeon is to alleviate pain and suffering, to banish disease and to prevent as far as may be its reappearance. It is true that his vocation furnishes him a livelihood, just as truly as the vocation of the bricklayer furnishes him his livelihood, but there is this notable difference:

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the aim of the former is altruistic, he labors incessantly for the attainment of this end and the money resulting therefrom is, or should be merely incidental: whereas the securing of the money is the direct and acknowledged aim of the latter and with this money recourse must be had to other lines of human endeavor in order to achieve the ultimate aim.

If the surgeon's aim were merely the making of money, he would be moved to perform as many operations as possible. Whether such operations were beneficial or not to his patient would be a secondary consideration. The more disease and suffering abroad, the more would the doctor and the surgeon rejoice, since the opportunity of making money would be the greater. Thank God! the medical profession, in spite of the popular trend, has kept itself from falling to such a depth of bebasement as this would imply. Of course we may occasionally find a physician or a surgeon who is unworthy of his high calling, and in such case society will do its best to eliminate him from the profession. The worthy doctor responds to the cry of human suffering at any hour of the day or night in spite of the hardships and the fatigue that must be encountered. And where the sufferer is unable to offer a stipend, the service rendered is none the less conscientious. Were this not the case, society would regard the doctor in question with abhorrence.

Similarly, it is the lawyer's business to minister to peace and justice, and while he is entitled to his retainer and his fees, these should not be the legitimate aim of his endeavor. The worthy lawyer frequently will be found willing to give up a lucrative practice for a seat on the bench which brings but a small fraction of the income that he would otherwise legitimately make. The worthy lawyer will exert himself to prevent lawsuits and to bring about reconciliation and harmony among people who are moved with angry passions, but were the aim of the legal profession the mere making of many, this would all be reversed.

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Our people would be genuinely shocked by a priest who refused to perform his sacred functions except for a pecuniary consideration. He is expected to go into the haunts of vice, to face contagious disease and danger of death on the battle field so that he may minister to the soul's need in time of suffering. Of course he is entitled to a living and he is entitled to it through the exercise of the duties of his vocation, but the living or the money never can be the legitimate aim of his endeavors.

What has been said of the doctor, the lawyer and the priest should apply with equal force to the teacher, the writer and the artist. Hence the professional callings are preeminently vocations and the preparation for these vocations must be one of the chief aims of education. If society is to be preserved from sinking into mere sensual indulgence and from disintegrating, the professions must be supplied with men who are not only possessed of the technical skill required, but whose souls have been so strengthened and uplifted that the end and aim of life for them must remain forever in the order of social service. Industrial efficiency will not suffice. Social efficiency must be achieved in the highest sense of that much-abused term. Unless our lawyers and our doctors, our publicists, our teachers and our priests labor for the welfare of society, for the maintenance of peace and health and happiness here and hereafter, society itself must cease to exist.

Now, the elements in the curriculum that aim at developing the high qualities of mind and heart demanded for the worthy exercise of the learned professions are the cultural or liberalizing elements. In the training of the professions these elements must not only be present but they must be present in such strength as more than to counterbalance the elements which make for technical efficiency. Otherwise the professions fall and with them civilization itself.

It is clear, therefore, that whatever may be the case when the education of our future tradesmen and me-

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chanics is in question, there must be in the education of our future professional men a predominance of the cultural over the vocational elements.

Both for the reasons stated above and for the additional reason that technical efficiency in the learned professions is practically unattainable unless the candidate have a broad basis of cultural or receptive scholarship, the liberal elements in the curriculum must maintain their ascendancy. A few decades ago a young man might take up the study of medicine with scarcely a grammar school education and in a few months obtain his license to practice. This state of affairs has happily come to an end. The majority of our good medical schools now demand at least two years of college training as an entrance requirement for a four years' medical course, and in our better medical schools the completion of a standard college course is presupposed. Progress along similar lines is being made in the other professional schools and there are few who would want it otherwise. The recognition is, in fact, general that the "learned professions" are different from the other walks of life and that the candidates for these high callings should have a broad, liberal education.

But the case is otherwise with the other callings into which a great majority of our men and women drift. Here the cry for "industrial efficiency" is so loud and persistent that all else is likely to be forgotten. The business man who probably lacks appreciation for culture is heard declaring in the public prints that a college education unfits a young man for his line of business. He is listened to with eagerness by our young men. And our school boards, who should guard the educational interests of the community, frequently lose their judgment in the matter and permit the school to forget its sacred duty to prepare all the children of the nation for worthy living as the first and chief aim of the educational process.

In a democracy every child should have an opportunity

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to enter the professions should his ability justify. This is included in the rights of the people and it is written down with equal clearness in the needs of society itself. Were it necessary that the professions should draw all their members from the families of the wealthy, the standard of the professions would rapidly decline. If, therefore, the government is to be by the people and the opportunities of society are to be opened to the children of the people, the schools supported by the people must give such an education as will fit the worthy to ascend to the higher walks of life. This would in itself be reason enough for excluding vocational education from our elementary schools and for holding these elements in check in our secondary schools.

In this age of labor-saving machinery and organized labor the working day has been very materially shortened. The opportunity and the need for worthy avocations among the masses of the people has grown proportionately. What men and women are to do with their leisure time is a matter of great importance, not only for the well-being of the individual but for society as a whole. While a man is at work with his pick or shovel or in the midst of his accounts, he is not subject to many temptations to wrong-doing, but when his day's work is done and he has time on his hands, unless his mind and heart are properly prepared to make high and holy uses of the leisure thus provided, the descent on the broad road is easy and natural.

The professional man is fortunate in this, that the legitimate exercise of his vocation calls out all the highest and noblest qualities in him. He should, therefore, grow to be a better man day by day without the necessity of making any special effort outside the duties of his calling. But the case is far otherwise with the merchant and the mechanic. Their callings are divorced from the exalted and worthy aims that tend to preserve their humanity and to uplift them to the plane of human com-

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panionship in all the finer things of life. For this very reason their need of an avocation is great and urgent. They should have one or more occupations, the pursuit of which would constantly keep alive within them the vital element of life for life's own sake, of art for beauty's sake, of truth and justice, and of social service. If our pupils be ignorant of these things on leaving school, it has failed to convey to them the chief portion of their inheritance.

The Master pointed out this truth long ago to the humble disciples who followed Him about the shores of the Sea of Galilee. "What doth it profit a man to gain the whole world if he lose his own soul?" This question has lost none of its appositeness. The leaders of the movement for industrial efficiency as the chief, if not the sole, aim of education need to be reminded even more urgently than did the fishermen of Galilee that the life is more than the meat and the body more than the raiment. Those who profess to be followers of Jesus should lend an intelligent ear to the Master's words: "Lay not up to yourself treasures on earth: where the rust and the moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust nor the moth doth consume and where thieves do not break through and steal. For where thy treasure is, there is thy heart also." Those who do not believe in a life beyond the grave, the attainment of which should be the chief purpose of all our endeavors in this present existence, should still hearken to these words of wisdom as applied to the higher things attainable by man on earth. Man must live for something higher than dollars and cents, something higher than meat and raiment, otherwise all that is best in him shall die and leave him to take his place among the beasts of the field.

Correct motivation is a matter of supreme importance for the pupil. The sensory motor training that is under-

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taken for the purpose of giving power and flexibility to mind and hand, so that life may become a nobler and a freer thing, is vastly different in its results from those that would be produced by the same exercises undertaken for the sole purpose of increasing "industrial efficiency" or money-getting capacity. Purity of motive in the one case elevates and ennobles the work of eye and hand, in the other, the sordid motive debases the whole being. This is the very theme that the Master developed in the parable of the lilies. "The light of thy body is thy eye. If thy eye be single, thy whole body shall be lightsome. But if thy eye be evil, thy whole body shall be darksome. If, then, the light that is in thee, be darkness; the darkness itself how great shall it be!"

The difference here spoken of is expressed in the contrast between manual training and vocational education. Industrial efficiency is good in itself and greatly to be desired, but it never can be the legitimate and ultimate aim of education. Our Saviour did not condemn the riches of this world and the glory thereof, but He condemned the attainment of riches and earthly glory as the end of man's endeavor. As it is said, "Again the devil took Him up into a very high mountain and showed Him all the kingdoms of the world and the glory of them, and said to Him: all these things will I give thee, if falling down thou wilt adore me. Then Jesus said to him: Begone, Satan: for it is written, the Lord thy God shalt thou adore, and Him only shalt thou serve."

The ultimate aim must be single; it never can be anything else than the attainment of God. The developing of the image of Jesus Christ in the heart and soul of the individual child must ever remain the ultimate aim of Catholic education. Nothing that conflicts with this aim can be tolerated, much less chosen, as the aim of our scholastic endeavors. We cannot have the two aims side by side: the service of God through the development of the higher nature of man, and the service of mammon

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through industrial efficiency. All of our training must be subordinated to the one clear, consistent aim of Christian life. "No man can serve two masters. For either he will hate the one and love the other: or he will sustain the one, and despise the other. You cannot serve God and mammon. Therefore, I say to you be not solicitous for your life, what you shall eat, nor for your body, what you shall put on. Is not the life more than the meat: and the body more than the raiment?

In spite of this urgent pleading of the Saviour, many a father and mother today are willing to sacrifice the child's inheritance by sending him to a school that is totally devoid of Christian teaching and of Christian atmosphere in the hope that thereby he may make friends with those who will be in a position hereafter to promote his money-getting interests. And many a school that is supported because of its religious character, seems to forget its allegiance to the Saviour when an opportunity offers of securing increased patronage by bending the work of the school to meet the requirements of a board of regents or of popular favor, even though by so doing the child is taught to serve mammon instead of God. Not only is this done secretly, but in many instances it is done with blare of trumpets, and the justification offered is the promotion of the temporal interests of the children. These good people seem to fear that the service of God may cost themselves or their pupils a few paltry pennies through missed opportunities, and they profess to stand in terror of starvation and want unless they turn away from the higher things of the soul and of the hereafter. They need the encouraging words which Our Lord added to His declaration concerning the two masters: "Behold the birds of the air, for they neither sow, nor reap, nor gather into barns: And your Heavenly Father feedeth them. Are not you of much more value than they? And which of you by taking thought, can add to his stature

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one cubit? And for raiment, why are you solicitous? Consider the lilies of the field, how they grow: They labor not, neither do they spin. But I say unto you, that not even Solomon in all his glory was arrayed as one of these. And if the grass of the field, which is today, and tomorrow is cast into the oven, God doth so clothe: How much more you, O ye of little faith? Be not solicitous, therefore, saying, what shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathens seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God, and His justice, and all these things shall be added unto you."

It is scarcely a matter for surprise that those who forget the teaching of Jesus Christ and who refuse obedience to Him would drop back, more or less rapidly, into the condition of the heathens of whom He spoke. Nor is it any more surprising that the modern heathen would pursue the things of the flesh and worship at the shrine of mammon than their ancient prototypes should have done so. The one and the other are consistent: they recognize nothing in many beyond the flesh. He is to them merely an animal who lives out his brief day and returns to the earth from which he sprang. In such a creed there is no room for idealism, nor is there to be found in it any of the essential elements which went into the building of Christian civilization. Animal aggressiveness, lifted to its highest power through the development of will and keenness of intellect, must take the place of the Christian virtues as the educational aim. Mammon is the only god that can be recognized or worshiped consistently in a society subscribing to this fleshly creed.

But for all those who value Christian civilization, whether they be Catholics or not, no greater calamity can be imagined than that of substituting industrial efficiency and money-getting as the aim in our schools instead of the worship of God and the service of hu-

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manity. Nor is there anything more vain or futile than the attempt to preserve in vitality and function these two essentially conflicting aims. If both must remain, as they must, one must be subordinated to the other. The child must learn to labor and to labor efficiently in order to serve God and his fellow man more efficiently. The training of hand and eye must be prized chiefly for their value in lifting the mind and heart to a higher plane and in making life sweeter and better for God, for self, and for fellow man.

The future workman must be trained to do his work as well as it is possible for him to do it, but while he is receiving this training, his soul must not be allowed to languish and to starve. He must be taught effectiveness, thrift, and industry, but he must at the same time be taught that these things are valuable mainly because they will secure for him the opportunity to live the life of the mind and heart and soul. His earnings are valuable because they will enable him to support a home, raise and educate a family, to promote peace and justice, love and beauty, in the group among which his lot will be cast. Hence at least as much care must be given to the awakening and developing of the æsthetic faculty as to the training of the muscles. An appreciation of literature must not be ranked as second to a knowledge of the process of tempering steel. The cultivation of a taste for beauty in form and color must not be looked upon as a secondary matter to the mastery of physics or mechanical engineering. Should our schools ever forget this great lesson of the Master, the door will be opened wide to the enemies of all that is valuable in Christian civilization.

THOMAS EDWARD SHIELDS.

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THE DEATH OF BISHOP MAES

On the tenth of May, Right Rev. Camillus Paul Maes, Bishop of Covington, was called to his reward. In his death, the hierarchy and Catholic education in the United States sustained a deep loss. The closing months of his life were saddened by the great tragedy of his fatherland, Belgium, which he always loved and revered second to the land of his adoption.

Bishop Maes was born on the thirteenth of March, 1846, at Courtrai, Belgium. He was a graduate of the American College and University of Louvain and was ordained priest for the diocese of Detroit in December, 1868. On January 25, 1885, he was consecrated Bishop of Covington, Ky. At an early date he acquired an easy control of the English tongue. He is the author of the well-known "Life of Father Nerinckx," published in Cincinnati, in 1880. His contributions have appeared from time to time in various magazines. His devotion to the Blessed Sacrament led him to take an active interest in the Eucharistic Congress in the United States, of which he became the president. He loved to subscribe himself the Protector of the Priests' Eucharistic League. He was an active member of the Federation of Catholic Societies and of Church Extension. Probably the most important work undertaken by Bishop Maes was in connection with the Catholic University. He was always present at the Trustees' meetings and was actively interested in everything pertaining to its organization and its welfare. In spite of the burden of years and the many cares that rested upon him, he remained to the end the Secretary of the Board of Trustees.

THOMAS EDWARD SHIELDS.

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EDUCATIONAL NOTES

THE VALUE OF STORY-TELLING

Of a nature to offset the influence of the "movies," however, is the love of listening to a story that is told with simplicity and directness, and yet with the force and vividness that come with the narrator's complete absorption in the interest of the narration. Those of us who have had the opportunity to watch the faces of a class when a story has been told in this way, realize that in this early step in the development of literature lies a powerful rival to the "movies," while we feel that the cultivation of the story-teller's art will help to keep literature from becoming the handmaid of the moving picture machine.

How to introduce this cultivation into an already crowded curriculum is, however, something of a problem for the high-school teacher. Courses in oral composition and oral expression may help, but they seem too elaborate to suit the needs of the situation. Above all else the spoken story must have the quality of spontaneity. What we want to give our pupils is the power to feel a good story so vividly that they may give it forth with the charm of natural dramatic expression. This is not an easy matter for a teacher to accomplish, but it is one of the most interesting things she can undertake.

The fact that the narrators enjoy telling the stories forms, to my mind, one of the strongest arguments that could be advanced in favor of introducing the work into the classroom. We high-school teachers have to engineer our charges through the most self-conscious period of their existence. The child's spontaneity and joyous, unquestioning acceptance of life are gone; and in their stead has come the disconcerting knowledge of an insistent ego, at once venturesome and cautious, eager and longing for notice and praise, yet fearful of doing any

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thing to attract them, especially anything that might excite ridicule. It is no easy thing for a boy or girl at this period to stand up before a class and tell a story, but if this ordeal can be turned into a pleasure, then a distinct gain has been made by the pupil. I cannot speak about boys, for I have never taught them; but I have seen girls, and shy girls too, lose sight of their own personality entirely in their enjoyment of the stories they were telling; and I have felt that, although their work might not be all that I could wish, they had made a step forward in their development, while at the same time they were learning something that would be of use to them all their lives.

For, to return to the question with which we started as to the practical value of the teaching of the primitive art of story-telling, I often think that, wholly aside from the part it plays in the development of character, this teaching is among the most practical kinds of work we English teachers do. Few indeed of our pupils can ever hope to become story-writers or contributors to magazines. Not many will be called upon to preside over clubs and societies; but to each and every one will come the opportunity to exercise the art of the story-teller. Not all the "movies" in the world will keep little children from begging for stories. To stay-at-homes and shut-ins nothing is more grateful than stories of the outside world brought back by those who are privileged to share its life. Every teacher knows how a story will soothe a restless class, or clear an atmosphere that is charged for a storm, while at the same time it drives home a lesson as no preaching could do.

The English Journal, March, 1915.

COOPERATION BETWEEN HOME AND SCHOOL

It is apparent that here, as elsewhere in the moral training of the child, there should be the most cordial and consistent cooperation of home and school. If, instead

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of that, the home and the school operate on the child at different angles, the necessary result is that of his moving in a direction away from both of them. As regards the responsibility of the school at this point, every reasonable effort should be made to bring the importance of this matter to the attention of parents. There are many parents who do not care to be bothered with the burden of providing their children with training in obedience or in any other way. They leave the children to themselves and the elevating influence of the street because it is more convenient to do so. For the same reason they put them under no constraint, finding it easier to humor them in all their demands. The same type of parent is apt to resent it if the school tries to exact subordination. Sometimes, however, the teacher himself induces in the parents a spirit of unwillingness to cooperate. He, as well as the parents, may make the mistake of being too insistent on his authority; each is too anxious lest his own authority be not sufficiently respected by the other. There are other homes in which the attempt is made to provide training in obedience, but in which the attempt fails. If parents are respected by their children, they are apt to be obeyed. Sometimes children learn to look down upon their parents as inferiors; this is very frequently true in the case of American-born children of foreigners who have come to our shores. This is partly due to the fact that the parents are so inefficient in the use of our language, which is so readily acquired by the children. It is not merely because the parents' inability in the matter would of itself impress the children as an indication of inferiority, but more especially because the children find this view taken by others. This is only one factor in the alienation of the child from the immigrant parent.

It ought not to be difficult to get most children to see how much their parents do for them, thus helping to arouse their gratitude and through that filial piety and

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dutifulness. Another thing that can be accomplished by means of instruction is to get pupils to see that it is no reflection on a person to be obedient to properly constituted authority. Boys especially are liable to get the notion that it is unmanly to obey superiors. It is at this point that biography and history can be used in such a way as to render a most valuable service. There is a long period in the life of every boy in which he is interested in the history of war and conflict. The fighter is to him the ideal man. It is easy at that time to let him see how every great fighter had to learn to obey his superior officers before he could have the opportunity to command. Among his heroes there will no doubt be Washington and John Paul Jones, Lincoln, Lee and "Stonewall" Jackson, Farragut, Dewey and Schley. And it is certainly easy in every one of these cases, as it is in the case of almost all other historical characters, to show that they learned to obey, and, furthermore, that in doing so they in no wise lost the power of initiative or self-direction. But more than this can be done. Every teacher ought to be able to convince his pupils that every human being must necessarily obey if he is to succeed in life.

It is evident that ultimately the pupil should not do his duty because of fear of punishment or hope of reward, even to please his teacher, although there are times when these motives must be resorted to. He should learn to do his duty freely, spontaneously, autonomously. There should be few commands or, especially, prohibitions. Suggestions are more effective. There should be a disposition to put pupils more and more on their own responsibility as they gradually develop and show their preparedness to assume such greater responsibility. It is highly desirable that the management of this matter be such as to extend the boundaries of the realm in which the pupil is thrown more and more on his own resources, his own judgment, his own initiative and responsibility. Of course this can be done only in so far as he shows

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himself worthy of such greater confidence. Too often parents let their children, during their infancy and early teens, do as they please: "they are so cute." Then, when during the adolescent period the parents see the havoc wrought by their mistaken policy, they try to tighten up the reins, just when the same should be gradually loosened. Again it is best to have but few rules or regulations, and of course they should be such that their enforcement will work no injustice. For it is suicidal to have regulations that are not enforced. The plea of "extenuating circumstances" is one with which we are most apt to delude ourselves. Full-chested proclamation of law and weak-kneed enforcement invokes disobedience. There should be nothing fitful or capricious about the administration of the school, it must instead be consistent and consequential. It takes a steady hand to drive a spirited horse. Different teachers in the same school must cooperate, of course. It is a mistake, ordinarily, to justify requirements to the pupils; it is making them the tribunal to pass on their justice. It is highly desirable to awaken a proper school spirit, to develop among the pupils, in other words, the sort of public opinion or community sentiment that stands for the best. Too frequently school spirit is permitted to develop in the direction of undermining the very things for which the school is supposed to stand. It is in connection with the voluntary activities of the pupils that the best opportunity is afforded for training in actual obedience to social interests and moral demands. The activity on the playground, games, athletics, and pupils' organizations, such as orchestras, literary societies, and clubs present the field in which the true leadership of the teacher needs to be exercised as much as anywhere. But lastly, there must be a thorough-going cooperation of all these various factors if there is to result a really effective training for good citizenship.

The School News and Practical Educator, Nov. 15.

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THE VALUE OF CIVIC EDUCATION

Instruction in civics is intended to contribute to organized training for citizenship. It does not constitute the whole of that training; for the entire work of the school, as well as of other agencies, also contributes to this end. So far as this is true, some of our standards, at least, should apply to the other phases of school work and to that of other agencies, as well as to the teaching of civics.

But the teaching of civics is particularly intended to train for citizenship. Our standards must, therefore, have direct reference to the effectiveness with which it accomplishes this purpose. Some will say at once that it is impossible to measure the effectiveness with which this result is accomplished, because the result will be manifest only in the future. Of course, the influence of teaching follows the pupil through life, and it is not possible to tell just what fruit will be borne ten or twenty years hence. Even if one should analyze the pupil's life at the end of that time, it would be impossible to determine what traits and tendencies were the result of any particular method of teaching received in youth, and what were the results of other influences.

Those who say that the results of civic teaching cannot be seen or measured until later years fall into one of the errors that have persistently hindered the progress of civic education. This is the error of assuming that the child will be a citizen only at some future time; of forgetting that he is a citizen now, with real civic relations and interests. The process of civic education is a process of cultivating existing tendencies and traits and interests.

In the teaching of civics we are dealing with young citizens. They are not only citizens of a home community and a school community (though their civic relations to these simple communities are very real), but they are

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citizens of a neighborhood, of a city or a village, of a State and of a nation. They have, in simple form, the same civic interests that motive all community action and that are the foundation of all community arrangements and institutions, including government. Every child has an interest of some kind in his physical well-being, in his own personal safety and that of his home and family possessions, in his father's occupation or business (perhaps even in small business enterprises of his own), in the matter of his education, in the appearance of his neighborhood, and in social activities (at least in play). These are the very things for which government exists. What civic education has to do is to bring these real civic interests of the child into the foreground of consciousness and relate them to the interests and activities of the community as a whole, and of government, which is the community's means of cooperation.

The process of civic education is, from the standpoint of the child, a process of growth, and, from the standpoint of the teacher, a process of cultivation, as the gardener cultivates the plant. It is a cultivation of civic qualities which have already "sprouted," as it were, and which will continue to grow under the eyes of the teacher. If this be true, is it not possible to measure, in some manner, the development of these qualities, and to arrive at standards by which to test the effectiveness of methods of cultivation in the light of results achieved by them? If this can be done, it will be of incalculable value as a means of perfecting the course of study and the process of teaching. The first step is to define the civic qualities whose resultant we recognize as good citizenship, and whose cultivation should be the aim of civics teaching.

First in importance is interest in one's civic relations. Apathy is one of our greatest civic sins. Bad citizenship is more often due to lack of interest than to lack of knowledge. No one can be a good citizen without interest in civic matters. It follows that it should be an important

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part of civic education to cultivate an abiding civic interest. It is unnecessary to say that this means much more than to "make the subject interesting," in the superficial sense of that phrase. (There is in existence a textbook on civil government which attempts to "make the subject interesting" by the injection of humorous remarks!) The only way to cultivate an abiding interest in the civic relations is to demonstrate that they *are* of vital moment to the individual. The present interest of the child must be kept in mind and not his probable or possible interest of ten years hence. One standard that might be suggested, then, is that, other things being equal, *civics teaching is good in proportion as it makes its appeal definitely and constantly to the pupil's own present interest as a citizen.*

Interest is closely allied to *motive.* But real or apparent interest may lead to the setting up of wrong motives. A group of boys who were studying their own community from the standpoint of cleanliness and beauty, were "interested" by the offer of a prize to the boy who should bring in the largest number of discarded tin cans. The motive set up was wrong and uncivic action resulted. Intense rivalry supplanted community cooperation, selfish personal interest took the place of the common interest of the community, and some of the boys actually hauled into the city wagon loads of cans from the city's dumps. Good citizenship can only grow out of right motives. It follows that it should be a part of civic education to cultivate right motives. Pupils should be led to *want to know more* about their civic relations, and to *want to do something* as good citizens. Therefore, we might suggest as a second standard that, other things being equal, *civics teaching is good in proportion as it provides the pupil with adequate motives for studying civics, and for seeking opportunity to participate in the civic life of the community of which he is a member.*

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Community of interests implies community of effort to provide for those interests. The proper conception of government is that of a means of cooperation for the common well-being. No man can, in these days, be effective in civic life unless his "team work" is good. The possession of a spirit and habit of *cooperation* is an essential qualification for good citizenship. It therefore becomes a part of civic education to cultivate this cooperative spirit and habit, and it may be suggested as a third standard that, other things being equal, *civics teaching is good in proportion as it stimulates cooperation among the pupils, and on the part of the pupils with others, for the common interest of the community.*

Two other qualifications for good citizenship, out of several that might be mentioned, are good judgment and initiative. The thoroughly efficient citizen will show good judgment when confronted with a civic situation, or with a choice of civic methods; and he will display initiative in applying the method to the situation. Given an interest in civic affairs, a right motive, and a willingness to pull with others, a man's citizenship will not count for a great deal unless he is able to sift out the essentials from the nonessentials of a given situation; and to decided wisely as to the best method of dealing with it; and unless he has the power to initiate action. It would seem, then, that civic education ought to include the cultivation of civic judgment and civic initiative. If that is true, two other standards might be stated thus: Other things being equal, *civics teaching is good in proportion as it cultivates the judgment with reference to a civic situation and the methods of dealing with it; and in proportion as it cultivates initiative in the face of such situation.*

The only test that we have been in the habit of applying to our civics teaching in the past has been the purely informational test. We have contented ourselves with asking, How much do the children know?

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A certain fund of information is essential to good citizenship; but mere knowledge about government will not of itself make a good citizen. Ignorance of government is more often a result than a cause of civic inefficiency. Given an interest, an impelling motive, and a little initiative, and a citizen's knowledge may be left to care for itself. It is true, on the other hand, that a little information of the *right kind* may stimulate interest and provide a motive. At all events, it is a part of civic education to give a serviceable fund of information relating to civic life.

The History Teacher's Magazine, April 1915

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CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The American Church History Seminar, of the Catholic University, held its annual conference on Thursday, April 29, in McMahon Hall. The members of the Seminar invited a large number of friends to hear the paper of the Very Rev. Dr. Hugh T. Henry, Rector of the Catholic High School, Philadelphia, whose subject was "History and the Catholic Apologist." Dr. Henry was introduced by the Rev. Sigourney W. Fay, instructor in Liturgy at the University. At the close of the evening the Rt. Rev. Rector spoke in appreciation of Dr. Henry's excellent paper and congratulated the Seminar on the success of the conference.

Mass for the living benefactors of the University was celebrated by the Rt. Rev. Rector on Saturday, May 15, in the Chapel of Divinity Hall. The instructors of the different schools and faculties and a large number of the students attended.

The annual oratorical contest of the Leo XIII Lyceum took place on May 17, and resulted in the award of the first prize to William B. Davies, '15, of California, whose subject was "Divorce, the Nation's Menace." The second prize went to Alfred J. Ouellete, '18, of Minnesota, whose subject was "The Ballot." Other speakers whose efforts were highly commended by the judges were Edward A. Rumler, '17, of Michigan, topic, "Independence of the Philippines"; Edward F. Killion, '16, of Massachusetts, topic, "The Other War—Socialism;" and John M. Verbey, '16, of Pennsylvania, topic, "Broad-mindedness." Mr. John M. Russell, '16, of Connecticut, presided, and the judges were Rt. Rev. Msgr. William A. Fletcher, D. D., of Baltimore; James D. Maher and Edward A. Walsh, of Washington. The first prize, consisting of $25 in gold, was the gift of the Rev. James W. Malone, J. C. D., of Scranton, Pa., and the second, of $15 in gold, was donated by the Rev. Patrick J. Murphy, Ly. D., of Oliphant, Pa.

DEATH OF NOTED EDUCATOR

The Rev. Francis M. L. Dumont, S.S., D.D., President of St. Austin's College, at the Catholic University, who departed

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this life on May 11, was a widely known scholar and educator. As a professor and director he endeared himself to hundreds of clerical students who had in the half century of his ministry come under his priestly influence. His funeral, held May 14, at St. Mary's Seminary, Baltimore, Md., and attended by a large number of the clergy, was a worthy tribute to the esteem in which he was universally held.

Father Dumont was born in Lyons, France, in 1838. He pursued his early studies in his native place and completed his course in theology at the Seminary of St. Sulpice, Paris. He entered the Society of St. Sulpice and was ordained a priest in 1864. His first appointment was to St. Charles College, Ellicott City, Md., where, with the exception of one year spent at St. Mary's Seminary, Baltimore, he acted as professor and treasurer until 1880. For the following six years he taught philosophy at St. Mary's and held the office of president of the philosophical department. In 1886 he was appointed president of St. Charles' College, which he relinquished in 1894 to become president of Divinity Hall, of the Catholic University. Since 1911 he has been in charge of St. Austin's College, the House of Studies and Novitiate of the Society of St. Sulpice in the United States.

In his eulogy of Father Dumont, delivered on the occasion of the funeral, the Rt. Rev. Bishop Shahan, of the Catholic University, said that among the names that should be written in letters of gold in the early history of the Church of America were those of the members of the venerable company of St. Sulpice, who had left their own beautiful and noble country in order to consecrate themselves to the upbuilding of the poor struggling Church in the New World. "Many of them," said Bishop Shahan, "were compelled by the needs of the times to do the work of pioneer priests and bishops in the West and South; others wrought no less effectively by concentrating their energies on the all-important work of clerical training. We may class with those early Sulpicians who labored with the expert skill which was acquired in the seminaries of France the priest for whom we are offering the solemn rites of the Church today. Father Dumont came to America before the Church in this country took on the magnificent proportions to which it has since attained, before it became animated with

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the buoyant, hopeful spirit which now characterizes it. For over fifty years he has contributed to this development the humble, self-effacing ministry of a seminary director.

"Father Dumont's career is briefly told. He taught for a number of years and in this work he showed excellent ability. The fine library with which he surrounded himself bears testimony to his scholarly tastes. For most of his life he was in administrative work. As a superior we have all known him—gentle, just, a man of highly cultured mind and noble heart, faithful to the exacting duties of a life which must be a model for the young men who are learning to live according to the highest priestly ideals."

CATHOLIC PUPIL WINS CONTEST

The Spelling Contest conducted by the *Brooklyn Eagle* at the Academy of Music on May 7, and in which pupils from public and parish schools participated, was won by Joseph Bruder, a pupil of the Most Holy Trinity School, Montrose Ave., Brooklyn. The second prize was awarded to Eva Brown, of Public Schools, No. 153, at Homecrest. Last year a parish-school pupil also took the first prize. Especial credit was given to Timothy Lucey, of St. Mary Star of the Sea School, and Stephen B. Roland, of St. Anthony's School, Greenpoint.

One hundred sixty pupils entered the contest, seventy representing parish and ninety representing public schools of the boroughs of Brooklyn and Queens. They were the champion spellers of their respective schools. President Churchill, of the Board of Education of New York City, presided at the contest, and Miss Emma L. Johnston, of the Teachers' Training School, acted as the official pronouncer.

CATHOLIC EDUCATIONAL ASSOCIATION

The twelfth annual convention of the Catholic Educational Association will be held at St. Paul, Minn., on June 28, 29, 30 and July 1, 1915. The Most Rev. Archbishop John Ireland and the Rt. Rev. Bishop Shahan, President General of the association, have extended a cordial invitation to all Catholic educators, to pastors and teachers, and all others interested in Catholic education to attend the coming meeting. The pre-

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liminary program, just published, promises an interesting and varied order of business. Some important phases of the work outlined will appear from the following excerpts:

Tuesday, June 29

GENERAL SESSION

11.00 A. M.—Opening of the Convention.
Address of the President General.
Reading of Reports. Appointment of committees on Resolutions and Nominations. Miscellaneous Business.
Registration.
Paper: "The Pastor and Education." By the Rev. Francis T. Moran, D.D., Pastor of St. Patrick's Church, Cleveland, Ohio.
Discussion.

COLLEGE DEPARTMENT

All sessions of this Department and its Sections will be held in Cathedral School unless otherwise announced.
2.00 P. M.—Opening of Conference. Business session.
Address of the President, Rev. Matthew Schumacher, C.S.C., University of Notre Dame, Notre Dame, Ind.
Appointment of Committees on Resolutions and Nominations.

JOINT SESSION OF SEMINARY AND COLLEGE DEPARTMENTS

3.00 P. M.—Topic: Relations between Catholic Seminaries and Catholic Colleges:
From the College Standpoint:—Very Rev. James P. O'Mahoney, C.S.V., President of St. Viator's College, Bourbonnais, Ill.
From the Seminary Standpoint:—Rt. Rev. Msgr. John B. Peterson, Ph.D., Rector of St. John's Boston Ecclesiastical Seminary, Boston, Mass.
Discussion.

PARISH SCHOOL DEPARTMENT

All sessions of this Department and its Sections will be held in the Cathedral School.
2.00 P. M.—Opening of Conference.
Address of the President, Rev. John A. Dillon, Newark, New Jersey.
Business session. Appointment of committees.
Paper: "The Content of the Curriculum." By Brother Albert, S.M., Spalding Institute, Peoria, Ill.
Discussion: Rev. Joseph D. McKenna, Superintendent of Parish School, Brooklyn, N. Y.; Brother Edward, F.S.C., President of Manhattan College, New York.

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3.30 P. M.—Paper: "Teaching of Christian Doctrine to Public School Children." By the Rev. William M. Costello, Pastor of St. Charles Church, Charleston, Ill.

Discussion: Rev. Joseph H. McMahon, Ph.D., Pastor of Our Lady of Lourdes Church, New York, N. Y.

SUPERINTENDENTS' SECTION

4.00 P. M.—Opening of Conference.

Business session.

Paper: "How Is the Efficiency of a Teacher to Be Tested?" By the Rev. H. C. Boyle, Superintendent of Parish Schools, Pittsburgh, Pa.

Discussion.

CATHOLIC DEAF-MUTE CONFERENCE

In order that the members of this Conference may be able to attend sessions of the other departments, the meetings of the Deaf-Mute Conference will be arranged to suit the convenience of the greatest number. The program is here given in full and the time for the reading of these papers will be announced by Rev. F. A. Moeller, S.J., Chairman of the Conference.

Opening of Conference. Address by the Chairman, Rev. F. A. Moeller, S.J.

Paper: "The Problem in Starting a School for the Catholic Deaf." By the Rev. Henry J. Waldham, Cincinnati, Ohio.

Paper: "Solving the Deaf-Mute Problem in the Archdiocese of St. Paul." By the Rev. James Donahue, St. Paul, Minn.

Paper: "Work Among the Deaf in Old Hartford." By the Rev. M. F. Cavanaugh, Hartford, Conn.

Paper: "Lights and Shadows in the Silent World." By the Rev. W. S. Singleton, S.J., Philadelphia, Pa.

SEMINARY DEPARTMENT

The sessions of this Department will be held in the Cathedral School, unless otherwise announced.

2.00 P. M.—Opening of Conference by the Rt. Rev. Msgr. John B. Peterson, Ph.D., President of the Seminary Department.

Appointment of Committees.

Miscellaneous Business.

3.00 P. M.—Joint session of the Seminary and College Departments. Room A.

GENERAL MEETING

ASSEMBLY HALL, ST. PAUL HOTEL

7.30 P. M.—Committee meeting.

8.00 P. M.—General meeting of all members of the Departments and Sections.

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Paper: "Education and the State." By the Rt. Rev. Msgr. P. R. McDevitt, Superintendent of Parish Schools, Philadelphia, Pa.

Wednesday, June 30

COLLEGE DEPARTMENT

9.00 A. M.—Paper: "European Influences on American Universities." By the Rev. Frederick Siedenburg, S.J., Dean of the Department of Sociology, Loyola University, Chicago, Illinois.

Discussion: Mr. Frederick Happel, A.M., The New World, Chicago, Ill.; Rev. William Busch, St. Paul Seminary, St. Paul, Minn.

10.00 A M.—Mathematics and Science Section.

Paper "The Life and Work of Gregory Mendel." By the Rev. John Seliskar, St. Paul Seminary, St. Paul, Minn.

11.00 A. M.—Language and Literature Section.

Discussion.

General Topic: The Writing of English.

1. "The Study of the Classics and the Writing of English." By the Very Rev. H. Moynihan, President of St. Thomas College, St. Paul, Minn.

2. "The Study of Literature and the Writing of English." By a Teacher from St. Elizabeth College, Convent Station, N. J.

3. "The Teaching of Precepts and the Writing of English." By the Rev. S. Blackmore, S.J., Campion College, Prairie du Chien, Wisconsin.

Close of the Discussion: Rev. F. P. Donnelly, S.J., Chairman of the Section.

PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: "Commercial Classes in Our Elementary Schools: Are They Worth While?" By the Rev. Joseph A. Dunney, S.T.L., Superintendent of Parish Schools, Albany, N. Y.

Discussion: Bro. G. Philip, F.S.C., La Salle Institute, Cumberland, Md.; Rev. William F. Lawler, Superintendent of Parish Schools, Newark, N. J.

Paper: "A Scheme of Administration for a Principal of a School Who is at the Same Time Teacher of a Class." By the Rev. John E. Flood, Assistant Superintendent of Parish Schools, Philadelphia, Pa.

Discussion: Bro. Hilary, C.F.X., St. Joseph College, Bardstown, Ky.; Bro. Baldwin, F.S.C., St. Gabriel's School, New York City.

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Paper: "The Importance of Special Teachers for Backward Children. How Would Such Teachers Proceed?" By the Rev. Augustine F. Hickey, Superintendent of Parish Schools, Boston, Mass.

Discussion: Rev. James E. Byrne, St. Mary's Church, St. Paul, Minn.; Bro. Sulpicius, C.F.X., St. Joseph College, Bardstown, Ky.; Mr. William McAuliffe, Cathedral College, New York, N. Y.

SEMINARY DEPARTMENT

9.30 A. M.—Paper: "The Need of an Extended Spiritual Preparation for the Priesthood." By the Rev. Bernard Feeney, St. Paul Seminary, St. Paul, Minn.

Discussion.

GENERAL SESSION

11.30 A. M.—General meeting of all members of the Association. Annual election of general officers of the Association.

Address: "Education and the Social Question." By the Rev. Edwin V. O'Hara, Chairman of the Industrial Welfare Commission of the State of Oregon.

COLLEGE DEPARTMENT

3.00 P. M.—Discussion: Requirements considered essential to any standard college as set forth in the tentative plan sent out by the standing Committee of the College Department.

Other topics which any of the members may desire discussed.

4.30 P. M.—Philosophy and Literature Section.

Paper: "The Philosophy of History." By Rev. Bro. Bernardine, F.S.C., Christian Brothers College, Memphis, Tenn.

4.30 P. M.—Meeting of the various Sections to discuss matters of special interest to each Section.

Election of officers for each Section.

PARISH SCHOOL DEPARTMENT

SUPERINTENDENT'S SECTION

4.00 P. M.—Paper: "The Need of Catholic Normal Schools." By Bro. Gerald, S.M., Boys' High School, St. Louis, Mo.

Discussion: Rev. Augustine Hickey, Boston, Mass.

TEACHERS' MEETING

2.30 P. M.—Paper.

3.30 P. M.—Paper: "A Taste for Reading: Its Cultivation and Function in Character Development." By the Rev. James J. Daly, S.J., Campion College, Prairie du Chien, Wis.

Discussion.

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GENERAL SESSION

8.00 P. M.—"The Present Condition of Catholic Secondary Education in the United States. An Analysis of a Recent Statistical Study of the Problem." By the Rev. James A. Burns, C.S.C., President of Holy Cross College, Washington, D. C.

Discussion.

Thursday, July 1

PARISH SCHOOL DEPARTMENT

9.00 A. M.—Paper: "Helping Pupils to Discover Their Aptitudes." By the Rev. Lawrence Yeske, S.M., St. Mary's Normal Training School, Dayton, Ohio.

Discussion: Rev. Myles McLaughlin, S.J., St. Peter College, Jersey City, N. J.; Rev. T. E. Cullen, Pro-Cathedral, Minneapolis, Minn.

Paper: "A Method of Teaching Bible History." By Bro. Sylvester, F.S.C., St. Louis College, St. Louis, Mo.

Discussion: Rev. Patrick J. Sloan, St. Mary's Church, Jamesville, N. Y.

Report of the Committee on Uniformity of Grammatical Nomenclature. By the Rev. John A. Dillon, Chairman of the Committee.

SEMINARY DEPARTMENT

9.30 A. M.—Paper: "The Need of a Peculiarly Ecclesiastical, Intellectual Training Covering a Longer Period Than the Course of Theology in the Seminary." By the Rev. F. V. Corcoran, C. M., Kenrick Seminary, St. Louis, Mo.

SOUTHERN EDUCATIONAL AND INDUSTRIAL CONFERENCE

The merged session of the Conference for Education in the South and the Southern Educational Association, held at Chattanooga, Tenn., April 27-30, had a most extensive and interesting program. From press reports we learn that the Conference was most successfully conducted. Enthusiasm ran high and strengthened the hopes of those concerned for the future of education and industry in the Southern States.

In the Southern Educational Council leaders were named to give the initial answers to the following questions which were then discussed by the members:

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1. What are the primary and secondary aims (1) of the elementary school, J. R. Jewell, Dean of the School of Education, University of Arkansas, Fayetteville; (2) of the high school, W. F. Russell, Professor of Secondary Education, George Peabody College for Teachers, Nashville, Tenn.

2. To what extent shall we consider the supposed general disciplinary and cultural value of studies in planning school activities. J. T. C. Noe, Head of the Department of Education, University of Kentucky, Lexington.

3. To what extent shall we endeavor to adapt the course of study and activities to the special needs, conditions, capacities, and home activities of the pupils. Charles A. McMurry, Professor of Elementary Education, State Normal School, De Kalb, Illinois.

4. How shall we determine these special needs, conditions, capacities, and activities. C. J. Heatwole, Head of the Department of Education, State Normal and Industrial School, Harrisonburg, Virginia.

5. What are the irreducible common elements which have a place in all elementary courses of study. E. C. Brooks, Head of the Department of Education, Trinity College, Durham, North Carolina.

6. What home activities of the pupils should receive recognition by the School. C. W. Richards, Superintendent of City Schools, Ardmore, Okla.; Miss Sarah Frances Rowan, Extension Worker, Mississippi Industrial Institute and College, Columbus.

7. What should be the relation of the country teacher to the home and extension work in agriculture and home making? J. B. Hobdy, State Supervisor of Rural Schools, Montgomery, Ala.; Miss Jennie Burkes, Superintendent of Schools, Claiborne County, Tenn.

8. What educational relations may exist between the school and the community industrial life. G. H. Burnson, Professor of Education, Mississippi A. & M. College, Starkeville, Miss.; J. A. C. Chandler, Superintendent of City Schools, Richmond, Va.

9. What type of continuation school is best adapted to Southern conditions. H. W. Foght, Specialist in Rural School Practice; Bureau of Education, Washington; L. L. Friend, Supervisor of High Schools in West Virginia, Charleston.

10. What definition of the term "school" will best embody our present ideals. Dr. John Lee Coulter, Professor of Economics, George Peabody College for Teachers, Nashville, Tenn.

In the College Conference, whose purpose is to consider the curriculum and its application to conditions in the South,

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under the topic, "Training for Leadership in Education," were discussed:

What courses should be taught and what work should be done in high schools to fit (1) for successful teaching in the elementary schools; (2) for work in the State normal schools? Summary of committee recommendations submitted by the chairman, President Pound.

1. What special subjects should be included in the normal school curriculum to fit for teaching (1) in the elementary schools, both town and country; (2) in the high schools? Summary with recommendation presented by the chairman.
2. What additional subjects should be required to prepare for the work of (1) principal; (2) supervisor of elementary schools; (3) superintendent of schools, both city and country? Summary of conclusions with recommendation presented by the chairman.
3. What courses in the usual college curriculum should be elected by students preparing (1) for professional work in normal schools; (2) for graduate work in teachers' colleges and universities? Summary of conclusions with recommendation presented by the chairman.
4. What does the State superintendent want the normal college to do to develop teaching power and to impel to leadership? T. H. Harris, State Superintendent of Schools, Baton Rouge, La.
5. What the city superintendent wants done. J. J. Keyes, Superintendent City Schools, Nashville, Tenn.

The superintendents considered a practical plan for training teachers while at work in their schools. They discussed:

1. How can the supervisor train the inexperienced in methods of teaching? Plans and experiences of supervisors now at work in the field.
2. Is it advisable for the supervisor to teach for the sake of demonstration, or is it better to observe the teacher's work, and then explain the effective method? Testimonies and conclusions of supervisors and superintendents.
3. Have you found it possible to get teachers to do group work for their development? How do you manage your group meetings? What lines of work have you carried out successfully? Round table testimonies called out by Chairman Coates.
4. The means I have found most effective in increasing the efficiency of teachers, Miss Lida E. Gardner, County Superintendent of Schools, Carlisle, Ky., and other superintendents.

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5. Report of Committee on Teacher Training in High Schools, Chairman Phillips.

The theme discussed at the Teachers' Conference was, "How to Combine Study and Activity in the School with Credit for Work Done at Home." The questions took the following form:

1. How can arithmetic be used to lead to a study of community life and conditions, then further to aid in the study of geography, history, and elementary science? J. C. Muerman, Specialist in Rural Education, National Bureau of Education, Washington.
2. How can cotton be made a cultural subject in the public schools? E. C. Brooks, Professor of Education, Trinity College, Durham, North Carolina.
3. How can the teacher make bee culture a school subject, training in habits of investigation and arousing an interest in the insect world? E. F. Phillips, in Charge of Bee Culture, Bureau of Entomology, Washington, D. C.
4. What home investigations and experiments in plant life can the pupils of the elementary school carry out as a part of their regular work? S. M. Bain, Professor of Botany, University of Tennessee.
5. Cement and concrete work for the home and farm, being practical work in manual training. M. Thomas Fullan, Professor of Machine Design and Drawing, Alabama Polytechnic Institute, Auburn.

A joint conference of colleges, superintendents and teachers also took up this theme, the chairman submitting a general home project plan which aimed to give outside activities sufficient cultural value to warrant school credit and thus bring about a closer relation between the home and the school. The plan set forth methods for using the home, the garden, the farm, the shop, and the factory as "laboratories," thus making the school a factor in community progress. It was hoped that the plan suggested can be put into practice in schools throughout the South during the coming year. The results may then be reported in 1916 and will enable the Conference to improve the details and increase the general usefulness of the plan.

PATRICK J. MCCORMICK.

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REVIEWS AND NOTICES

Methods of Teaching in High Schools, by Samuel Chester Parker. Ginn and Company, Boston, New York, Chicago. Pp. 529.

The present school year has produced a number of much-needed books bearing upon the problems of high school or secondary training, as for example, *High School Education,* edited by Charles Hughes Johnston, and *Administration of High Schools,* edited by Paul Monroe, but it is safe to say that none will be of more practical help to prospective high school teachers or to those already in the field than this one on methods. Its purpose is to introduce students to a study of the principles which underlie instruction in high school subjects, for the author rightly believes that high school teaching should be as methodical as that of the elementary or kindergarten grades. He, therefore, discusses the purpose of high school instruction, classroom management, standards for the selection and arrangement of subject-matter, the types of learning involved in high school subjects. He offers general directions for acquiring motor control, for learning a foreign language, for forming mental associations, for problem solving, for acquiring abstract and general meanings and for training in expression. Self-activity, interests, supervised study, the use of text-books, conversational and laboratory methods, the art of questioning, practice teaching, measuring results of teaching and organized observation of teaching are among the topics treated in separate chapters.

The application of the principles of method, such as self-activity and apperception to high school work is very well done, the author furnishing an abundance of illustrative material. It is gratifying to see a chapter devoted to supervised study and another to organized observation of teaching. These should be especially suggestive to teachers already engaged in high school work, and with the bibliographies attached should stimulate study in a field which hitherto has received too little attention from the view-point of methods.

PATRICK J. MCCORMICK.

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Outlines of European History, Part I by J. A. Robinson, Columbia University, and J. H. Breasted, Chicago University, pp. XIII-728; Part II by J. H. Robinson and C. A. Beard, Columbia University, pp. IX-555, Ginn & Co., New York: 1914.

To interpret wisely and correctly the story of human activities to our future citizens, the boys and girls of today, is a task of the highest pedagogical importance. On its success, in no small measure depends the attitude, the sympathy and the ideals, which will motive the lives of our college graduates. "The ideals of academic youth are often said to be the best material for prophecy or the best embodiment of the Zeitgeist and we are often told that as Oxford inclines so England will go a generation later." A functional realization of this truth necessarily makes history and its cognate branches worthy of the prominent places given it, in the curricula of our modern secondary schools. The contributions of the social sciences and especially history, in the work of intellectual, cultural and ethical development, are among the choicest benefits derived from or afforded by academic education.

In making these values real, the teacher, next to the student himself is the most important factor. This, however, in no way lessens the function assigned to the text-book, viz., that of presenting the proper thought material in the proper sequence and in accord with the laws governing the mind. That the text-book of history before us has in no little measure fulfilled these requirements, a careful perusal will show. It covers the field in a manner which undoubtedly will prove fruitful to the students, for whom it is intended. The first part covers the period of European history from the time of prehistoric man to the opening of the eighteenth century. The authors are particularly to be commended for the happy treatment of past conditions and institutions, thus providing the proper historical setting and background for a real understanding of the world in which we live and which concerns us most immediately. Part II presents the economic, social, political and military movements, which have been largely instrumental in shaping the destinies of Europe since the dawn of the eighteenth century. This part like the first aims to narrate the history of the past in a manner that will aid the pupil in his work of preparing for

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life, with its ethical, social and political obligations. The volume presents these obligations in the light of their origin, their growth and development.

The volumes, besides presenting an interesting and instructive account of the great periods of European history, possess the additional value of contributing to the pupil's literary education. The volumes possess what is too frequently lacking in such text-books, viz., all the grace of a finished prose style. The language is direct, simple and incisive. The method of treatment is such as will stimulate the pupil to read more deeply the various problems merely outlined in the text. The marginal gloss together with the subdivisions of the chapters, into topical form aids the immature student in his task of grasping the ideas in their proper relation and sequence. The topical bibliographical references supply ample material for further study. These will be found of interest and utility not only to the student but to the general reader as well.

The authors' treatment of the triumph of Christianity would have been bettered if greater emphasis had been laid on the moral effect of the early trials and struggles of the Christian Church. The beneficial influence, which the persecution had on the uplift of the Roman State and subsequent civilization, has not been given a proportionate place. The undeniable fact that the blood of countless martyrs was a potent factor that nurtured the seedlings of a civilization higher and nobler than all others, the Christian civilization, demands a larger place in the outlines of European history than has been given it in these pages. Moreover it is imperative that the minds of our youth be deeply impressed with the striking example of the moral courage, displayed by the martyrs in giving their lives for the sake of truth, if we desire our youth to love and revere Christianity, the principal agent of real civilization. In Catholic text-books of history this omission would be fatal. In fact, any history that hopes to be serviceable in Catholic education must not only give this salient point its historical value but likewise make our religious inheritance, for which it stands as one evidence, the central thought, the nucleus, around which all other events center and with which they are to be properly correlated. In no other way is a well-balanced, liberal, educational basis assured.

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In connection with this same trend of thought we would suggest that a fairer recognition might be allotted to the rôle that Irish culture played in shaping the civilization of continental Europe. Reference should have been made to the vigor and stability of Ireland's native civilization, from the middle of the sixth century until, let us say, the thirteenth. An outline of the political, social and religious conditions of Ireland is an essential element in European history. The institutions of learning, which preserved knowledge and diffused it over western Europe, together with the zealous missionary activities, not only justly merited for Ireland, the title of "Isle of Saints and Scholars," but greatly contributed to the uplift of continental culture and refinement. A résumé at least of these facts would have made the volume more complete in its object, viz., that of giving the outlines of European history and of showing the process by which her civilization came to be what it is today.

LEO L. MCVAY.

The History and Problems of Organized Labor, by Frank Tracy Carlton, Ph. D., Professor of Economics and History in Albion College. D. C. Heath & Co., Boston, 1911: pp. xi+483.

The aim of the work, we are told, is to present briefly important facts in the history of organized labor in the United States, to analyze the chief problems which directly or indirectly affect the labor organizations of the present decade and to invaluate the functions of organized labor in the industrial and political world. There is no question of the need of such a volume, for to a great many people, even to members of organized labor, the changes and transformations have been so numerous and so many-sided that a clear understanding of the history and scope of this great movement is not easily attained. Many will be grateful to the author if he attains the purpose which he sets himself. He tells us in the preface: "It is the purpose of the writer to present to the student of industrial problems and to the general reader a straightforward study of the forces which have caused labor organizations to appear and to assume a variety of forms. The aim is not to justify or to condemn the practices and ideals

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of organized labor or of employers' associations, but to analyze the phenomena of which the practices and ideals are the visible manifestations. Labor organizations, employers' associations, strikes, boycotts, the demand for the closed shop, the sweating system and the ideals and point of view of organized labor or of organized capital are evolved through the play of social forces working within the economic field. The modern labor problem cannot be understood and certainly cannot be solved until the underlying causative forces, new and old, physical and social, are laid bare."

Whether we come into immediate contact with organized labor or not, every intelligent man and woman in the land must desire to attain what the author promises to attain in these words: a clear understanding of the problems of capital and labor.

How to Study and Teach History and Civics in the Grades, by H. L. Talkington. Bloomington, Ill., The Public School Publishing Co., 1912: pp. xiv+94.

The author is head of the Department of American History and Civics and Supervisor of the work in History in the Training Department, Lewiston (Idaho) State Normal School. He tells us in his preface that "outside of the city schools, the grades have not shared in the great advantages resulting from the advancement in historical scholarship. Many reasons might be assigned for this, but the chief one, as it has appeared to the author, has been the lack of a book of methods adapted to the needs of the grade teacher."

The present volume is intended to meet this need.

Introduction to Economics, by Alvin S. Johnson, Ph. D., Professor of Economics in the University of Texas. D. C. Heath & Co., Boston. pp. xii+404.

This work presents the theoretical aspects of the science of economics. The author relies on the teacher to supply the practical. It is intended as a text-book for use in colleges and universities. It aims at presenting as thorough a study as is possible within the time limits imposed on college students

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for the fundamental principles of economics. It very rightly leaves the study of special problems for a later consideration.

Economics as the Basis of Living Ethics, A Study in Scientific Social Philosophy, By John G. Murdock, A. M., Professor of the English Language, Rensselaer Polytechnic Institute. Allen Book and Printing Co., Troy, N. Y., 1913: pp. x+373+vi.

The writer of this volume tells us of his long and bewildering search for truth among the various leaders of various schools of thought represented by modern socialism. He deals with the problem from the socialistic point of view, but without bitterness. He tells us that the chapters "form a continuous discussion of the dependence of ethics upon economics from the viewpoint of Marx's conception of history. First comes the Marxian idea; next its application to series of property and to ethics; the ethics of profit and interest lead to a criticism of modern economic theory, first on the side of production, Professor Clark being taken as typical; next on the side of exchange, psychological economics being shown to be largely circular; economics are sought in Kant as typical of the absolute moralists; finally a somewhat wider discussion of ethics and economic determinism, touching also on other outputs of human consciousness."

Stories from the Field Afar, prepared and edited by the Catholic Foreign Mission Society of America. Maryknoll, Ossining, N. Y., 1913: pp. 156; 60c.

This little volume contains much material that should be valuable in calling the attention of the young to a wide field of missionary labors. There is nothing better calculated to develop unselfishness and a broad Catholic spirit than the study of the lives and heroic deeds of the men and women who leave friends and home and native land to carry the blessings of the gospel of Jesus Christ to those who dwell in outer darkness. In this labor, there is nothing to soothe the flesh—the association is with savages. All the comforts of civilized life have to be abandoned and the rewards are not in

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dollars and cents but in the intangible things of the spirit. In spite of the good that should be done by literature of this kind, we have very little Catholic literature on the subject in English, and hence we all owe a debt of gratitude to the editor of the present little volume.

Truth and Error, A Study in Critical Logic, by Aloysius J. Rother, S. J., Professor of Philosophy in St. Louis University. B. Herder, St. Louis, Mo., 1914: pp. iii+129; price, 50c net.

The author says of the scope of this book: "The purpose of the science of 'Critical Logic' is threefold: to examine and demonstrate the nature of truth, to vindicate the ability of the intellect to attain truth, and to establish the criterion for distinguishing truth from error. The following treatise on 'Truth and Error' is submitted as an exposition of these first three purposes."

Alleged Socialism of the Church Fathers, by Rev. John A. Ryan, D. D. B. Herder, St. Louis, Mo., 1913: pp. 81; price, 50c net.

The author has won an international reputation by his work on "The Living Wage." He has also written "Francisco Ferrer," "Church and Interest-taking." A series of articles which appeared last year in *Everybody's Magazine* was widely read and many will turn to the little book before us with keen expectation, for much has been written and said concerning the apparent support given to Socialism by the Fathers of the Church. Dr. Ryan gives the passages in question and with these passages his explanation of their purpose and scope.

English Prose, A Series of Related Essays for the Discussion and Practice of the Art of Writing, selected and edited by Frederick William Roe, Ph. D., of the University of Wisconsin, and George Roy Elliott, Ph. D., of Bowdoin College. Longmans, Green & Co., New York, 1913: pp. x+487; price, $1.50 net.

In the preface we are told "the selections in the present volume, designed primarily for the discussion and practice in

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college classes of the art of composition, have been arranged under a scheme which the editors believe to be new. There are nine related groups. Each successive group represents a different phase of life, beginning with character and personality, and concluding with art and literature. The whole together, as the table of contents will show, thus presents a body of ideas that includes practically all the great departments of human thought and interest."

The editors agree with Pater that "the chief stimulus of good style is to possess a full, rich, complex matter to grapple with. Too often the teacher of English composition ignores the need which the student has of stimulating subject matter and they lay all their stress on the technique of form, a procedure which can scarcely fail to cause the student to become a virile writer." The present book should, therefore, be heartily welcomed, since it lends its strength to a movement in the teaching of English which is sorely needed.

Variations in the Grades of High School Pupils, by Clarence Truman Gray, Instructor in the Department of Education, University of Texas. Warwick & York, Baltimore, 1913: pp. 120.

This monograph is number eight of the "Educational Psychology Monographs" edited by Guy Montrose Whipple. This little monograph represents a serious attempt to deal with the question of written examinations and their value. The general aim of the study, we are told in the introduction, is to base an educational investigation upon school grades. All teachers are well aware of how difficult it is to secure grading that is of any value. Nevertheless, we are at present unable to escape from examination papers and percentage marks. Whatever value such examinations may have, if properly kept and preserved for a series of years, there can be no question of the trivial value of the incidental examination, whether the purpose of such examination be to determine whether or not the pupil should be promoted or whether or not he should be admitted to college or to a given class. Mr. Gray makes a serious attempt to put the question on a scientific basis and his work will be examined with care, particularly by those responsible for school standardization.

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Fundamental Facts for the Teacher, by Elmer Burritt Bryan, LL. D. Silver, Burdett & Company, New York, 1912: pp. 136.

Readers who are familiar with "The Basis of Practical Teaching" will welcome this new work from the pen of the learned president of Colgate University. His brief preface of one paragraph will best indicate the scope of this work: "Since the publication of 'The Basis of Practical Teaching' there has been a wide-spread demand for a second book which would follow the lines of character building or moral training. 'Fundamental Facts for the Teacher' has been written with a view of meeting this demand. Very briefly I have tried to develop the thought that the end of all human activities is life, and that this end can be attained through no hook or crook or by-process, but only in the processes of real living. We are made or unmade in the activities of life. I have the hope that this book will appeal not only to teachers and students, but to the general public as well."

Psychology as Applied to Education, by P. M. Magnusson, Ph. D. Silver, Burdett & Company, New York, 1913: pp. ix+345.

This book, we are told, grew up out of the author's practice in teaching future teachers in the normal school. It aims, he tells us, not only to present the aspects of psychology which form the rational basis of education, but to present the principles in compact form and to indicate their application to the problems of the schoolroom. The book is intended for use in the classroom and some direction is given to the teacher on the manner of its use. It deals with the usual topics discussed in the class on the psychology of education. There is little that is new in the work. Perhaps, however, work designed as this has been for elementary classes in pedagogy should not be expected to furnish the "new" in education.

What Children Study and Why, a Discussion of Educational Values in the Elementary Course of Study, by Charles B. Gilbert. Silver, Burdett & Company, New York, 1913: pp. vi+331.

There are no questions in the field of education at the present time which are calling for more attention and study on the

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part of all who are interested in educational problems than the qestions which the author of this book attempts to answer. He has had many years of experience in school work as superintendent of schools in St. Paul, Minn., at Newark, N. J., and at Rochester, N. Y. He is known through his pedagogical work, "The School and Its Life," and from his joint authorship of one of the best series of readers used in the public schools, "The Stepping Stones to Literature." The questions which he sets out to answer in the present volume are set forth in the preface as follows:

"Why is the course of study in use in our elementary schools constituted as it is? Why are reading, spelling, arithmetic, grammar and history taught the children rather than knitting and shooting and guiding automobiles? What particular gift has each of the conventional school studies to bestow upon the children, and hence upon society, as justification for its place in the curriculum and as compensation for the labor, the tears, the time of the students and the care, the effort and the financial expenditures of the community?"

The Dramatic Instinct in Education, by Elnora Whitman Curtis, Ph. D. Houghton Mifflin Company, New York, 1914: xviii+246.

This work is a careful scientific study of a phase of the educational process which is attracting more and more attention at the present time. The dramatic instinct may be utilized to very great advantage in teaching the children to read intelligently, because it gives the children an intelligent comprehension of the matter to be read. It has been said with a good deal of truth that a child understands nothing until he reacts upon it, or acts it out. It is in this way that he lays the foundation for his future freedom and originality. At the present time multitudes of teachers are endeavoring to use the dramatic and imitative instinct of the children to further their education, and it is well that a brief, scientific study of the subject should be placed within their reach. This the present volume aims to do. The author is a guarantee for the work, and President Hall is a still further guarantee of its scientific character. The work is brief, the thoughts clearly expressed. It is, in fact, a piece of research work put in fairly popular

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form. There is added a good bibliography of the subject and an alphabetical index makes it convenient as a book of reference.

The Psychology of Conduct Applied to the Problem of Moral Education in the Public Schools, by H. H. Schroeder. Row, Peterson and Company, Chicago, 1911: pp. 287.

The interest attaching to the problem which Professor Schroeder deals with in the present volume is perennial, but within the last decade it has come before the American public in acute form. Whether we agree with the professor or not in the views which he puts forth, we are all interested in the matter in hand. He tells us that "this book represents an attempt to draw on the best of ancient and modern thought for contributions to an effort toward the solution of the main problems of moral education. Its chief concern is to trace conduct to its sources, and to show briefly how the principles evolved may be applied to the actual work of teaching."

The author's views concerning the great central problem of morality—religion—are set forth in an article in the "Educational Review" under the title "Religious Element in the Public Schools." The author maintains a position which, of course, could not be maintained by a Catholic. He illustrates that curious swing of the pendulum of Protestant thinking. Beginning in the early days of the Reformation, there have been many and violent attacks on the Church because of the element of feeling that entered so conspicuously into its liturgy and its various practices. Today the popular attitude is complete rejection of creed, and religion is made to consist exclusively of feeling. In those early days the Reformers made a strenuous protest against Purgatory as a temporary state of punishment after death, while loudly proclaiming the existence of an unending Hell. Today there is a complete rejection of unending punishment in favor of the more merciful temporary state.

To a Catholic who understands the essential relationship of belief and feeling in the religious life and who knows that feeling ungoverned by the intellect is liable to run mad as in the religious orgies of uncivilized peoples, Professor Schroeder's position must seem rather startling. "Religion has two fairly well defined phases, on the one hand, the feeling-will

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side and on the other the intellectual side. The first could properly be considered the more important side in the sense of its being essentially the same in all forms of religion; while the other, dealing with our interpretation of the nature of the force or forces effecting our destiny, in other words, the belief side, shows the most striking differences in various forms of religion. Man's conception as to the real nature of this force or power, his opinions as to the direction in which it ultimately tends, and therefore as to how he can come into harmony with it, his views as to the whence and whither of man, have been forever changing in the past, and they will ever change in the future with the advance of knowledge."

The author calmly takes it for granted that creeds and formula are all the merest opinions, guesses in the dark unsupported by unscientific data and unillumined by revelation, because he himself has lost his faith in revealed truth, and because multitudes of other children of the Reformation have also lost their faith, having severed themselves from the living Teacher which Christ left on earth to represent Him. They use their own disbelief as a proof that there exists no revelation! No certainty of faith! That the Catholic Church with her 250,000,000 children still maintains the same belief held by the Apostles counts as nothing with this educational thinker. The fact that most of the great scientists were consistent believers in this creed, such illustrious names as Copernicus, Abbe Lazaro, Spalanzani, Louis Pasteur, Johannes Müeller, DuBois Raymond, means nothing to a man who is so filled with his own point of view that he cannot recognize the existence of other viewpoints. Nevertheless the Catholic Church remains, while the various religious bodies who have lost their grip on these great fundamental truths drift further and further from their mooring, nor do their feelings, however religious they may be, suffice to give them a stable basis for morality or civilization.

Military Education in the United States, by Capt. Ira L. Reeves, United States Army. Free Press Printing Co., Burlington, Vermont, 1914: pp. 341.

The author of this valuable contribution is professor of military science and tactics in the University of Vermont.

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He is the author of several well known books, such as "Bamboo Tales," "A B C of Rifle, Revolver and Pistol Shooting," "Manual for Aspirants for Commissions in the United States Military Service," etc. The book is large octavo, it is well illustrated, it possesses a good alphabetical index which adds no little to the value of the work. In an appendix he presents a set of specimen questions such as may be asked of the candidate for admission to West Point.

The present European War will naturally turn the thoughts of many amongst us to the advisability or unadvisability of cultivating the military spirit among our people, and of extending military education to the high schools and colleges of the country. Naturally there will be a diversity of opinion on these matters, but there can be no question that the aspirant to a military career should study his profession thoroughly, nor can there be any question of the duty of a parent or guardian to look into the matter and to make some attempt to gauge the value of military training. The present volume should prove helpful to such, and will maintain for itself a respectable place in the educational literature of this country.

High School Education, Professional Treatments of the Administrative, Supervisory and Specifically Pedagogical Functions of Secondary Education, with Special Reference to American Conditions, edited by Charles Hughes Johnston. Charles Scribner's Sons, New York, 1912: pp. xxii+555.

Professor Johnston was formerly dean of the School of Education of the University of Kansas. He is at present professor of secondary education in the University of Illinois. His collaborators in the present work are Dr. G. L. Jackson, assistant professor of the history of education in the University of Michigan; Dr. Calvin Olin Davis, assistant professor of education in the University of Michigan; Dr. Edward C. Elliott, professor of education in the University of Wisconsin; Dr. L. C. Karpinski, assistant professor of mathematics, University of Michigan; Dr. Frederick Edward Kester, head of the department of physics, University of Kansas; Dr. J. E. Mills, formerly associate professor of chemistry, University of North Carolina; Dr.

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Arthur S. Pearse, associate professor of biology, St. Louis University, School of Mines; William A. Sutherland, president State Normal School, Platteville, Wis.; Joseph Villiers Denney, professor of English, Ohio State University; Dwight E. Watkins, department of public speaking, Knox College, and fourteen additional educators of similar standing.

This array of talent represented in a single volume will naturally cause all students of secondary education to peruse its pages in search of helpful guidance. The work is well done, although there is naturally a divergence of opinion between the views expressed and many truths which are deemed essential from the Catholic standpoint. The editor in the opening chapter, for instance, would seem to make the popular demand the ultimate criterion of what should be offered by the school, thus totally discarding the principle of authority.

First Notions on Social Service, edited by Mrs. Philip Gibbs, being No. V in Catholic Studies in Social Reform, a Series of Manuals edited by the Catholic Social Guild. B. Herder, St. Louis, Mo.; 1913: pp. 80; price, 20c net.

This little brochure contains a general introduction to the series, a brief preface by the editor and a Brief Record of Social Conditions in England by Rt. Rev. Mgr. H. Parkinson, Civic Administration and Local Government by Mrs. V. M. Crawford; Some Questions of the Day Simply Explained, by the Rev. Joseph Keating, S. J.; Social Work for Boys at School and After, by the Rev. Charles Plater, S. J.; Social Work for Girls on Leaving School, by Miss Flora Kirwan.

Practice Work in English, by Marietta Knight. Longmans, Green and Company, New York, 1914: pp. 206.

The scope of this little book is thus set forth by the author: "This book of exercises in English has been compiled for the use of pupils in secondary schools. The design has been to have a minimum of explanations and a maximum of practice, in the supposition that the teacher will prefer to do the teaching. Pupils of secondary school age look with some interest upon the work of their companions, though 'classics' often seem hopelessly beyond them. Therefore all of the exercises in 'sentence structure' and most of those in 'forms of discourse'

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have been furnished—quite unwittingly—by my pupils. I am assuming their willingness to suffer this explanation of their virtues and their shortcomings."

Soteriology, A Dogmatic Treatise on the Redemption, by Rev. Joseph Pohle, Ph. D., D. D., Authorized English Version, Based on the Fifth German Edition, with some abridgment and added references by Arthur Preuss. B. Herder, St. Louis, Mo., 1913: pp. 169; $1.00 net.

The author of this valuable little book is Professor of Dogma in the University of Breslau. He was formerly Professor of Fundamental Theology in the Catholic University of America. He is known to all students of Catholic theology from his many valuable contributions to the science. He contributed articles of great value to the Catholic Encyclopedia. This little treatise on Redemption is clear, brief and scholarly. It should come into the hands of intelligent students of this problem, whether Catholic or non-Catholic.

Feeble-Mindedness, Its Causes and Consequences, by Henry Herbert Goddard, Ph. D., Director of the Research Laboratory of the Training School at Vineland, New Jersey, for feeble-minded boys and girls. New York, Macmillan and Co., 1914: pp. xii+599.

This work is scientific and authoritative in character. It is, moreover, presented in clear, and, for the most part, non-technical English. While the medical professon, the psychologists and the educators will turn to this work for light on the problems which are forever confronting them and which are associated with so much that is pathetic and heart-rending, the intelligent public would benefit greatly by reading its pages. It contains many terrific lessons in heredity and should serve to make young people realize the responsibility that attends the sublime function of parentage. A husband or a wife should indeed not be chosen merely for their looks or genial disposition. Family has much to do with the case, as anyone who reads these pages will see. It is not light matter to take a partner for life who will be morally certain to aid in bringing into the world defective and idiotic children. There is here presented a phase of eugenics that is indeed telling.

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The General Education Board, an Account of its Activities. New York, General Education Board, 1915: pp. xv+240.

Keystones of Thought, by Austin O'Malley. New York, The Devin-Adair Co., 1914: pp. 192.

This is a book of epigrams and aphorisms. The author says of it: "These aphorisms are disconnected thoughts, hoarded at intervals, wherein exactness of truth is not seldom whittled away for the sake of point. That point should be a prick to attention, a stimulant to reflection and memory, a glint of wit for the amusement of the reader and the maker."

Counsels of Perfection for Christian Mothers, by the Very Reverend P. Lejeune, translated by Francis A. Ryan. St. Louis, B. Herder & Co., 1913: pp. 240; price, $1.

The Administration of Education in a Democracy, by Horace A. Hollister. New York, Charles Scribner's Sons, 1914: pp. xv+383.

The author is Professor of Education and High School Visitor at the University of Illinois. He is the author of the work on High School Administration. The present volume, we are told, was projected with the idea that the time is here for such a preliminary treatment as an organic whole of the field of educational administration. In seeking for a unifying principle the inevitable choice fell to our national ideals as expressed in democracy as we Americans have conceived it. The aim has been to deal with principles, giving just enough space to history and description to furnish a suitable background and to account for sequences.

The Children's Odyssey, With an Introductory Chapter on Greek Myths, by Agnes Cook Gale. Bloomington, Ill., Public School Publishing Co., 1912.

Primer of Physiology, Being a Practical Text-Book of Physiological Principles and their Applications to Problems of Health, by John W. Ritchie, Professor of Biology, College of William and Mary. Yonkers-on-the-Hudson, World Book Co., 1914: pp. v+250.

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Lyrics and Songs, Sacred and Secular, by Mrs. E. G. Pember. Boston, Angel Guardian Press, 1913: pp. 79.

Many of the poems of this little volume have appeared from time to time in *The Pilot, The Sacred Heart Review* and the *Dedham Transcript.* The readers of these papers will be glad to find the poems in this form.

Hints on Latin Style, Designed for High Schools and Academies, by James A. Kleist, S. J. New York, Schwartz, Kirwin & Fauss, 1913: pp. 32; paper.

The Princess and Curdie, simplified by Elizabeth Lewis and illustrated by Maria L. Kirk. Philadelphia, Lippincott & Co., 1914: pp. 126.

This is a charming rendition of the story from George Macdonald's Stories for Little Folks which will be welcomed by the little ones and by their teachers.

Aids to Latin Prose Composition, Designed for Use in the First and Second Years of College, by James A. Kleist, S. J. New York, Schwartz, Kirwin & Fauss, 1912: pp. 104.

Education for Social Efficiency, a Study in the Social Relations of Education, by Irving King. New York, D. Appleton & Co., 1913: pp. viii+311.

The author, Dr. King, is professor in the College of Education in the State University of Iowa. In the present volume he has made a serious contribution to the science of education, and has laid emphasis on a phase of all educational problems which is coming more and more into the foreground of our thinking. "In writing the pages which follow the author has had in mind not so much the interests of the educational specialist as the practical needs of busy teachers and parents. He has attempted to present, in simple language, and largely through the medium of illustration, a social view of education which is coming more and more to prevail. He has attempted to show concretely various ways in which the average teacher and parent may contribute something toward the realization of the ideal of social efficiency as the goal of our educational enterprise."

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It is to be regretted that the author fails to give a bibliography in connection with the various themes which he discusses.

Practical Talks with the Christian Child, a Brief Manual of Manners and Morals, by Louis E. Cadieux. New York, American Book Co., 1914: 12mo, pp. 59.

Mechanics of the Sewing Machine, Monograph Five, Joint Committee Series, National Education Association Edition. New York, The Singer Sewing Machine Co., 1915: pp. 79.

The Graves at Kilmorna, by the Very Rev. Canon P. A. Sheehan, New York, Longmans, Green & Co., 1915: pp. 373; price, $1.35 net.

A story from the graceful pen of the late Canon Sheehan needs no word of comment to secure a wide reading among the Catholics of the United States. In spite of the great volume of fiction which is constantly issuing from the press, we have not too many stories that will commend themselves unqualifiedly to the Catholic home circle. We are sure that The Graves at Kilmorna will do good in many directions.

Methods of Teaching in High Schools, by Samuel Chester Parker. Boston, Ginn and Co., 1915: pp. xxv+529, cloth; $1.50.

The author is Professor of Educational Methods and Dean of the College of Education of the University of Chicago. In the growing literature of methodology we have not much of value that pertains directly to the work in the High School. A discussion of the subject will consequently be welcomed by all High School teachers, even though they should not be able to take the same viewpoint as the Dean of the College of Education of the Chicago University.

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The Catholic Educational Review

September, 1915

CATHOLIC SCHOOLS FOR CATHOLIC YOUTH[1]

"Going therefore teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world." (Matt. xxviii, 19, 20.)

I tell, in His own words, the injunction of the Saviour to His Church, even to the consummation of the world. I tell the reason of the proclamation which today is that of the Catholic Church in the United States of America: Catholic schools for Catholic youth.

That the Church was ever mindful of the injunction to teach all nations, teaching them to observe all things whatsoever the Saviour had commanded, the facts in the story of her life and activities provide abundant proof. That in her obedience to the injunction, she ever received the supernatural aid promised to her—"And behold I am with you all days"—the no less abundant proof is had from the characteristic wisdom and courage which ever marked her march through time and space, from the clearness of vision with which she ever promptly discovered menaces of peril, from the daring of hand with which at once she set herself to conquer whatever

[1]Address delivered by Archbishop Ireland at the Annual Meeting of the Catholic Educational Association, June 29, 1915.

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obstacles one situation or another was wont to fling across her pathway.

Such the Church in history; such the Church today in America. I announce one of the most meaningful acts in her entire history—one, most expressive of her accurate and far-peering vision into present and future happenings, and equally so of her wondrous courage to confront existing contingencies and sweep seeming defeat into triumphant victory. I have before my eyes the Catholic schools of America, primary and secondary, so numerous and so efficient today, to be yet more numerous and more efficient tomorrow.

CONDITIONS CONFRONTING THE CHURCH

The schools of the state were secularized, restricted by edict of law to the teaching of purely secular themes. Religion, in every form, was excluded from the prescribed curriculum.

To its secularized schools the state was lavish of financial support; the entire citizenship of the land was taxed to replenish their treasury. Furthermore, were the Catholic Church to dissent from them, and open other schools in better accord with her principles, she was reduced to ask from her faithful people double taxation, to maintain her own schools, while doing their part toward maintaining the schools of the state.

Public opinion was resolute in its championship of the secularized school. To run counter to it in this regard was to incur, in no small measure, the suspicion of treason to the country. The secularized school, it was asserted, is the corollary of the principle which none would deny, that universal instruction is necessary both to the welfare of the individual citizen and to that of the general commonwealth: and so in the eyes of public opinion he who refused for his children the secularized school was the enemy of universal instruction, the enemy of the country itself.

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Meanwhile the Catholic Church was convinced that in her loyalty to her mission to teach all nations the religion of the Saviour, she should not accept the secularized school as the fit nursery of childhood and of youth. What else was she to do but to have her own schools, whatever the financial cost this should entail, whatever the misunderstandings and misstatements it might awaken? This she has done: this she is doing.

PARAMOUNT INFLUENCE OF THE SCHOOL

The influence of the school upon future manhood and womanhood cannot be overduly emphasized. It is the nursery where mind and heart are put into enduring form. This is the rule, which exceptions only confirm. The lessons of the school, direct or indirect, are those that in coming time will dominate the intellect: impressions set there upon the soul sink into its deepest fiber: they will not depart with the passing of the years. Five days out of seven the school holds sway: they are the days of serious labor, of serious reflection. Outside those days, play and rest are urgent in their claim. To be effective, the school must be authoritative: the master's word is the law: the master's nod the compass of orientation. As he speaks, as he breathes, so speaks and breathes the pupil. The silent atmosphere of the school in itself is a strong formative element: it is to the mind and the heart as the air of the skies to the material body. That the lessons, the influences of the classroom are paramount in importance, is the open proclamation of leaders in plans and systems of pedagogies. What does not enter, one way or another, into the curriculum of the classroom, they ceaselessly repeat, will be no part, or only a minimized part of the subsequent career of the pupil. It has become a truism, that the classroom is the training field of manhood and womanhood. As the pupil in the classroom, so later the man and the woman. This being the undenied fact, I put the question—Is the secu-

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larized school room the place for the Catholic child? Can the Catholic Church, with loyalty to her principles and to the requirements of her faith, countenance the secularized school?

THE SECULARIZED SCHOOL, BY ITS EXCLUSIONS, A VIOLENCE TO SECULAR KNOWLEDGE ITSELF

I take the secularized school under its most favorable professions, such as its fair-minded advocates would have it—absolute neutrality with regard to religion, to each and every form of religion, to each and every church or religious association.

I might argue in the interests of the human mind, and on its behalf protest against the secularized school. Secular knowledge itself forbids the shortcomings of the secularized school. Science is led to roam through the universe, investigate its happenings, discover its processes and laws. But to the surging interrogations—whence and whither—silence is interposed. The cause of the universe, the guidance of its movements, the purpose of its cravings and aspirations must not be mentioned. To speak of the ever-living God, as Creator and Ruler, were rank sectarianism, offensive to atheist and agnostic. Nor, on the other hand, is the limitless potency of self-existing matter to be mentioned: theist and Christian would raise the cry of alarm. The annals of history are unfolded to the wondering eye. A marvelous kaleidoscopic drama it is of men and of ideas. But what is history, what are the forces that fashioned it into shape, inspired and determined its developments? The providence of the omniscient God must not be invoked, neither the blind evolution of matter. Either assertion suggests sectarianism, violates religious neutrality. Heroes, whose names spell magic influences, whose hands wrought mighty deeds, pass in review: their motives, their sources of strength, the result of their labors challenge dispute and examination. One, however, there is, the mightiest

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in word and work, who escapes inquiry—Jesus of Nazareth. Who He is—no one must ask, no one must answer. It were sectarianism whether the reply were affirmation or negation. The literatures of the world open their pages to nurture the mind and inflame the heart. But the book of books, that which is the most sublime in beauty, which more than all others has dominated the civilized world, the Bible, shall not be read, nor even seen. It is a book of religion around which controversies rage: silence in its regard is the price of peace. What else is the secularized school but the woeful mutilation of the field of secular knowledge, within the most vitalizing scopes of its own reachings?

But my present contention is with Catholics: The Catholic school for the Catholic child.

THE EXCLUSIONS OF THE SECULARIZED SCHOOLS FATAL TO RELIGION

Glacial and soul-chilling, this secularized school, from which God, His Christ, His Church are bidden away. How could the Catholic parent dare thrust into the vast void his tender-minded, tender-hearted child! To have the supernatural world forgotten, designedly and professedly, is a sacrilege, a violence to God, a violence to the soul of the child. God is the Creator, Alpha and Omega of all things: Christ is the Saviour, through whose name there is salvation to men and to nations; religion, the ascension of the soul to God and to Christ, is the all in all in the life of the human soul. Yet during school hours, the time of serious thought, God, Christ, religion, are not spoken of, the entire span of the hours being devoted solely to the earth and to the things of earth. The compelling effect upon the pupil is the impression that amid the activities of men earth and the things of earth prevail, that Heaven and the things of Heaven, if at all worthy of notice, must confine themselves to odd moments, the nooks and corners of human life. The nega-

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tion of religion in the school-room is fatal to religion, to the sense of its importance, to the vigor of the influences that should radiate from it across the whole sphere of man's thinking and acting. Memories of youth endure: to the adult whose formative days were spent in a secularized school room, memories there are of a humanity without God, without Christ. The secularized school is the expulsion of God and of Christ from the mind and the heart of the child, with the resulting expulsion of Him from the mind and the heart of the adult.

But we must go farther and accept facts as they really are. There is no neutrality in the secularized school. Textbooks abound in misrepresentations and calumnies with regard to the Church: teachers, non-Catholics, non-Christians, do not refrain from giving expression to their views. Those views, when not openly spoken, exude from the very atmosphere these teachers create, consciously or unconsciously. To the pupil the teacher sits in the chair of knowledge: he is listened to with respect and obedience: his opinions and judgments, whether he will it or not, he cannot conceal. For the child, untutored and tender-minded, the neutral school does not exist: it is Catholic or Protestant, Christian or Hebrew, Theist or Agnostic or badly materialistic.

RELIGION MUST BE TAUGHT IN THE SCHOOL-ROOM

Not taught in the school-room, where will religion be taught? Let us remember that the Catholic faith is a science in itself—lengthy and complex in its propositions, precise and dogmatic in its demands. It is not learned in brief moments, with easy expenditures of attention. It is no general mental asset to which the slight prompting of the will may give birth: it is no vague aspiration, to which a passing word or example lends a power of uplift. The Catholic faith is a well-coordinated and explicit system of divinely received truths: it is the firm grasp of those truths by mind and heart: It is the plenary yield

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ing of the energies of life to the consequences of those truths. An attempt to teach Catholic faith, short of long time and thorough drilling, is a profitless beating of the air. The place to teach religion is the school-room, where time and circumstances permit and authorize thought and work, where each theme and study takes its proper rank, religion first and foremost, permeating and inspiring all else, while other themes still are loyally treated to their due share of attention and respect.

THE HOME AND THE SUNDAY SCHOOL INSUFFICIENT TO RELIGIOUS TRAINING

Need I discuss the home and the Sunday school as factors in the religious formation of the child? As a matter of fact, religion is not taught in the home. Few parents are capable of teaching religion: fewer yet take the time, or have the will to teach it. If they fain would teach religion, when and where the opportunity? The day's harassing labor over, fathers and mothers covet rest and recreation: the wearisome drudgery of the school-room sloughed off, the children are loath to listen. Parents do not trust in the lessons of the home to teach to their children the sciences of earth. Are lessons in religion less valuable, or more easily dealt with than lessons in music and grammar, in chemistry or history? The Sunday school! For multitudes of children the Sunday school does not exist: they do not, they will not, come to it. To those who do come, what is the Sunday school? One hour in the week, a hurried rehearsal of words, a specious makeshift, harmful inasmuch as it excuses from the thorough study that alone suffices in matters of religion. The Sunday school taking the place of the regular school of five days in the week is not to be thought of among Catholics. Were the Catholic Church in America to confide in the home and the Sunday school for the religious education of her children, she were preparing a death blow to herself and to the sacred message of which

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she was made the voice-bearer and the defender. I quote the examinations in religion, over which I preside when I visit parishes for the administration of the Sacrament of Confirmation. Few the glances, few the questionings needed to differentiate the pupils of the Catholic school from those whose religious training is presumed to have come from the home or the Sunday school. As the pupils pass in review, prompt in reply and elucidation, beaming in countenance with the joyous rays of spiritual grace and piety, I feel that in the future years the Church is sure to have from them its throng of loyal soldiers, in whose hands her destinies are safe. But as I observe and question those children who, for their religious training, have relied on other agencies, I tremble for the faith of those children, for the fortunes of the Church so far as they may be her champions. I never arise from a Confirmation examination without an act of praise to God for our Catholic schools, without an act of deep regret that still there are Catholic children outside their tutelage.

NO FAITH, NO MORALS

Religion barred from the school room, the all-important question arises: What is done to ground the pupil in good morals? The effective foundation of good morals is faith in the living God, supreme ruler of men; faith in the ever-abiding Christ, Saviour of mankind; faith in the sacramental graces flowing from the merits of Christ and distributed to souls through the agencies of His Church. The supernatural is the birthplace of human virtue: thence the rays to enlighten the reason of man, thence the inspiration to awaken and fortify his conscience—thence, too, the sanction of love and of fear to impel his will to the observance of righteousness, to deter it from evil-doing. But all this is religion, of which no mention is allowed. What remains? Pitiable appeals to counsels of reason, to impending punishments of human law, to frowns of public opinion, to policies of worldly expedi-

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ency. Pathetic it is to listen to the devices proposed as substitutes for religion in the teaching of morals. The imperious need of morals none there are who doubt: none who doubt that the season of formation in morals is childhood and youth. The cry of public opinion is that in some way morals be taught in the schools of the land and panacea after panacea is read out to instructors and to pupils. The vainest illusion the panacea is—at best a whispering of words that for a moment, perhaps, temper temptation in specially favored circumstances of soul and of surroundings, unable, however, to raise a ripple over the angry billows of sin and of peril of sin in which are immersed the masses of our common humanity. God and Christ are the masters, the guardians of morals: dare not, fathers and mothers, choose for your little ones schools that vow their name to silence and oblivion.

THE SECULARIZED SCHOOL CAUSE OF WIDE-SPREADING EFFACEMENT OF RELIGION FROM AMERICA

Were I to argue further as to the effect of the secularized school upon religion, I should invite you to remark its too visible results in the country at large outside the Catholic Church. Time was, not so long ago, when the masses of Americans held firmly to one form or to another of Christian faith, when to stay away from religious service on Sunday was to invoke upon oneself serious public criticism. Today, among the masses, only tattered and shattered shreds of Christianity subsist, when it is at all anything more than a memory, or a mere wave of so-called human brotherhood or social uplift. Today Protestant temples gather into their pews on Sunday the handfuls of worshippers, and the thinning of the ranks grows yearly apace. The fatal day seems near when outside the Catholic Church Christ and His Gospel shall be accepted as naught else than ordinary natural incidents on the pages of humanity's history. To the

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effacement of the supernatural there may be auxiliary causes: the chief cause, it cannot be denied, is that religion is barred from the school, and that, consequently, childhood and youth grow up in ignorance of God and of their duties to Him. Thoughtful Protestants, for whom the word of God has still a meaning, for whom God and Christ remain the vital factor of salvation in time and in eternity, deplore the secularism of the school room and are of one mind with Catholics as to its dire results. Witness the oft-repeated clamorings, in themselves well-intentioned, however pathetic in their futility, to have a few words of prayer recited in the school-room, together with a reading of the Bible or of some peculiarly chosen extracts from it. Unfortunately even that small pittance of religion is a violation of the neutrality of the school room and meets with popular repulse. That pittance is opposed on the one hand by such as will allow no religion to themselves or to their children, and on the other by such as see in it, because of its littleness, an utterly insufficient training in religion, a harmful and forbidden mutilation of the faith once delivered to the saints. Witness, too, the consistent and courageous determination of some few Protestant churches, who do as Catholics do, building up their own schools where the fullness of what they believe is given out in daily lessons without obstruction from law or custom. The secularized school room has its logical advocates and defenders: they are those whose religion is agnosticism or materialism, the avowed foes of God and of Christ. Other advocates there are, those who still retain memories of the Christian faith of their fathers and mothers—who, however, are so weak in their adhesion to those memories as to be unmindful of the perils to which they expose the faith of their children, or are unwilling to make sacrifices on its behalf. Others still we know of, from whom in time better things may be expected. They are those—and today they are not very few—who, though earnest in their religious belief,

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and sincere in their efforts to transmit it unimpaired to their children, have not been brought to understand the deadly effects of the unreligious school-room. Further experiences of those effects, soon to be unmistakable, will, let us hope, open their minds to the error of their present manner of thought.

ONE COURSE OPEN TO THE CATHOLIC CHURCH—TO ESTABLISH HER OWN SCHOOLS

Impossible to the Catholic Church to lend approval or countenance to the secularized school, or by inaction on her part to authorize Catholics to confide to it the education of their little ones. To have done so were to have renounced her allegiance to the commission: "Teach all nations . . . teaching them to observe all things whatsoever I have commanded you." What, then, was the Church to do? What else could she have dared to do than what she resolutely set herself to do, however heavy the cost, however heroic the sacrifice? She established her own schools. The Church essayed what foes and many timid friends declared to be utterly beyond her power to execute. Her courage has been rewarded with triumphs that are marvelous, little short of the miraculous, if at all short of it we may say them to be. The figures in the Catholic Directory tell the wonder as it is today: Parish schools in the United States 5,488; academies and colleges, 909—pupils in attendance, 1,456,209—schools, academies and colleges, having as their crown and supreme support a great Catholic University in the capital city of the nation, with a studentship reaching into the fifteen hundred. This much today: and the work is in its beginnings. The triumph of the Catholic Church is not so much the number of schools already in active operation or the number of pupils crowding into their halls: rather it is the bolder consciousness, which is hers of the righteousness of her cause, her firmness of resolve to go forward to further and higher achievements, her con-

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fident assurance that continued time means continued victory, until the absence of a Catholic child from a Catholic school will be the rare exception to be excused only by most exceptional situations. This morning, we chant the victories of Catholic education in America.

EFFICIENCY OF CATHOLIC SCHOOLS—MUNIFICENCE OF CATHOLICS TOWARD CATHOLIC EDUCATION

It was wont to be said that, whatever the good-will and the effort, Catholic schools could never rival the schools of the state in their efficiency to impart secular knowledge, that, in consequence, Catholics would be deterred from patronizing them. No fear is today admissible. The Catholic school is its own argument. Its efficiency is proven. The Catholic school challenges superiority. Wherever comparative examinations are had, our Catholic boys and girls rank high in markings: wherever in the several callings of later life ability, together with punctuality, honor and honesty, is at a premium, our youths, former pupils of Catholic schools, command and obtain favor. No longer is there dispute as to the efficiency of our Catholic schools in matters of secular knowledge: their efficiency is a patent, incontrovertible fact.

It was wont to be said, that the Catholic people would deem the financial burden of supporting their own schools too heavy to be borne, and quickly would grow impatient of it. Apparently there was much reason for this assertion. The Catholic people as a class are not the possessors of wealth; they are compelled by the law of the land, while supporting their own schools, to do their share to aid the schools of the state. But those who spoke of peril on this score did not know the Catholics of America, did not measure aright the strength of their faith, and their power of sacrifice in its defense. Few things in the history of Christian generosity, the world over, parallel the munificence of the Catholics of America on

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behalf of their schools, their colleges and their university. They rose to the full intelligence of the need there is for Catholic schools: they were determined to be equal to all demands that this need should impose upon them. No longer is there fear lest the Church may not safely count upon her people in all that she undertakes to save the faith of her children, to put into plenary execution her commission to teach the Gospel of supernatural truth to all nations, in all ages. Magnificent they are, the Catholic people of America, a spectacle in which man and angels must take delight.

AMERICAN PUBLIC OPINION DISARMED

In America the position of the Catholic Church on the question of schools was misunderstood. Time has justified her in the eyes of American public opinion.

Our shrinkage from contact with the secularized school was interpreted as opposition to knowledge itself, as a covert effort on the part of the Church to hold her people in the darkness of servitude. Catholic schools among the most efficient in the land, priests and people eager to uphold and multiply them, unlimited sacrifices that all our children be educated and rise high in scholarship, have made clear that the Church in America is the friend and abettor of education, from the lowest primary school room to the most learned university. He who runs may read: he who still in America prattles of the Catholic Church as the fosterer of mental ignorance is incapable of seeing the sun in the splendor of its noon-day rays.

It was said that the secularized school-room is the great American institution, that in shunning it Catholics show lack of patriotism to America. The school-room, if you will, is the great American institution. To the school-room Catholics accord whole-hearted devotion. In this devotion they yield to none among their fellow-citizens. Farther do they go than others of their fellow Americans. To have the school-room, to which their children may re-

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pair, they tax themselves doubly: they share in the maintenance of the secularized school, from which others draw benefits, and then pour out lavishly of their money to create for themselves the school-room where their faith is in safety. The school-room is the American institution: the exclusion of religion from the school-room is not the American institution: to this exclusion only do Catholics make objection. Her reasons are no longer misunderstood in America.

And this other charge we were wont to hear—that American patriotism was barred from our schools. Facts, however, are too plainly seen to be doubted. No other schools there are in which America is more honored and loved than in the Catholic school: no other schools there are in which the flag of America draws to itself more ardent love and devotion. Too plainly, also, to be doubted is this other fact seen and known, that when America is the issue of the battlefield, former pupils of our schools are there, in their full proportion, to combat and to die. In Catholic schools patriotism is inculcated as a religious, even more than as a civic duty; the oath of allegiance to the country is taught to be an act of which the Almighty God is the sovereign guardian.

The contention of the Catholic school is the principle—that religion should permeate and vivify the education of childhood and of youth. On this principle the Catholic Church rests her case before public opinion. Differ from us who may: combat against us who may, provided the principle we uphold is understood and honorably admitted.

PRAISE TO PASTORS; PRAISE TO TEACHING BROTHERHOODS AND SISTERHOODS OF THE CHURCH

As we chant the triumphs of our schools—praise to whom praise is due.

I name the pastors of parishes. With what whole-hearted energy they have thrown themselves into the

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breach! Sacrifices, heroic in their exigencies, were to be made: they have been made cheerfully and perseveringly. By continuous exhortation, by unceasing impulse of example, they have likened to their own the convictions, the sacrifices of their people—and so, pastors and people united in firm phalanx, wonders have been wrought. Among pastors there is the holy rivalry—who shall have the most serviceable school building, who shall number within them, proportionately to the population, the largest number of pupils? Time was when the church or the presbytery was the chief magnet of priestly zeal: today it is the schoolhouse. Without the intelligence of pastors, without their personal self-denial, their ceaseless appeal to their people, the triumphs of the Catholic faith in matters of religious education were never possible.

I name our teaching Brotherhoods and Sisterhoods. To them, this morning, in the name of Catholic education, I bow in reverence and gratitude. Sublime their life, in which we behold the magnificent flowering of divine life imbedded in the deep fiber of the Church by Christ, her Founder. Nothing but a divinely fashioned Church could have produced them: nothing but the supernatural grace of the Almighty could have nurtured the virtues that brighten their labors.

Our Brotherhoods and our Sisterhoods it is that permit our Catholic schools to exist. They are prodigal of their services for the merest shade of pecuniary remuneration. Without them the financial burden of Catholic schools were insupportable: without them Catholic schools should have long ago closed their doors. Our Brotherhoods and our Sisterhoods it is to whom we owe the high degree of efficiency which is the glory of our schools, which has victoriously overcome prejudices, whether among Catholics themselves or among non-Catholics, that at one time so seriously impeded their onward march.

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WELCOME TO THE NEW CATHEDRAL OF ST. PAUL

I rejoice that the first extraordinary convocation, gathered beneath the dome of the new Cathedral of St. Paul, is that of the Catholic Educational Association of the United States of America. In greeting the Catholic Educational Association, the Cathedral greets the sacred principle that religion is inseparable from the true education of childhood and of youth—a principle to which from altar and pulpit the Cathedral of St. Paul will ever consecrate its holiest inspirations, its most potent energies.

Delegates to the Convention of the Catholic Educational Association of the United States, I thank you for the honor of your presence in the Cathedral of St. Paul: I thank you for the great cause you are championing: I invoke upon the deliberations of your several meetings the blessings of Him who once did say: "Suffer the little children and forbid them not to come to me."

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THE PSYCHOLOGY OF READING

In the April REVIEW we presented under the title "Primary Reading" the substance of the first two chapters of *Teaching Children to Read,* by Dr. Klapper, Assistant Professor of Education in the College of the City of New York. We propose to discuss here the psychology of reading and will draw upon chapter three of Dr. Klapper's book, which presents the matter in hand clearly and tersely. That the line of thought developed by Dr. Klapper is identical with that presented in the Teachers Manual of Primary Methods will be seen at once upon comparison. The reason for restating the matter here must therefore be sought in our desire to bring home to the teachers of primary reading more clearly and forcibly the fundamental principles of psychology on which our method rests and on which the books of the Catholic Education Series were constructed.

The fundamental principle insisted upon in our method of primary reading is that we should employ every available means to link the visual image with the thought and prevent the translation of the visual image into the auditory image until the connection between the visual image of the word and the thought is so thoroughly established as to be able to maintain the association in the face of the old and strong association between the auditory word-image and the thought. The psychology of this process is thus stated by Dr. Klapper:

"Because there is an inseparable association between a word and its sound there is always a problem of inner speech. Just as soon as the visual image of a word is recognized in consciousness an auditory image of it arises, and these two prompt an instantaneous verbal motor expression. Hence the conclusion of investigators is, 'In visual reading the auditory and the motor centers work along.' Purely visual reading is not normal. We

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have here, therefore, an explanation of the prevalent practice, in early reading, of lip movement. This method of reading is not acquired by the children; it is the result of the natural tendency to give expression to any idea in the mind. No sooner does the mind become conscious of the meaning of the symbol which it sees than the organs of speech give expression to it. Reading without lip reaction is an acquired art, a habit to be cultivated. But, even when there is no apparent lip movement, there is a muscular reaction going on in the throat, which can readily be detected by the trained observer and his instruments."

The psychological principle invoked here will be found developed by Prof. Baldwin in *Mental Development* and by many other psychologists. This tendency of the thought to express itself in some form was named by Baldwin the "psycho-dynamo genetic" content of the mental state. The most elementary form of this tendency might be referred to as the tendency to biological expression or action. The second phase of it arises from man's social nature and consists in the tendency to impart to others that which he possesses. It is in this second tendency that we find the phenomena referred to by Dr. Klapper, but there is need of adding another element. We may suppose that the written symbol expresses a thought which is entirely new to the child who has not yet learned to read. Such a symbol might be memorized by the child without any tendency whatever to express itself in oral or lip movements which are entirely strange to him. It is in this manner that the child who is born deaf interprets visual signs.

The children who assemble in the primary room to learn to read have already established an oral symbol for the thought and the tendency is quite natural to express the thought through the pre-established channel of oral symbols, and this it is which constitutes the chief

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difficulty in teaching the child to read. Such means must be employed as will link the visual symbol immediately with the thought so efficiently that the oral symbol may be left out of the circuit of activities unless an express effort is made to bring it in.

"These two forms of reading, eye reading and mind reading, must be differentiated very clearly because the child, who is learning to read, speaks and hears his native language, he has a feeling for its structure, form and cadence. It follows, therefore, that most of the expressions, the stops at sense pauses, the intonations, etc., in the child's speech, are due to associations formed long ago. In reading 'since he' the child naturally expects 'he therefore'; likewise 'not only' calls up 'but also'; 'as,' 'as'; 'neither,' 'nor'; 'if,' 'then,' etc. The mind, therefore, makes a liberal contribution to what the eye brings; a reader perceives mentally more than the eye brings in any one sweep. Since this mental expectancy makes the mind a more rapid reader than the eye, it follows that one often has the meaning of a sentence before the eye has formed the retinal image of the end of it.

"The practical teacher may now ask, 'Why stop at the problems of inner speech in reading, and mental vs. visual reading?' These two questions are important, because they determine a most vital factor in reading as a process of thought-getting, viz., 'Rate in Reading.' From actual observation we find that there are great discrepancies in the rate of reading among individuals; the variations show a usual ratio of 1:3, or even 1:4. In other words, it is usual to find among people of the same class, experience and education individuals who read three or four times faster than others. Generally speaking, the rate in reading is determined by the rhythmical sweeps of the eye over a line; but the rate of rhythmic sweeps is, in its turn, modified by inner speech and mental grasp. The impatient teacher, confronted by

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actual problems in the teaching of reading, may insist: 'What if there is such discrepancy—aside from the time consumed, what it its importance? After all, is it not more important to consider what we read and what we get out of it, than how much or how fast we read?'

"The answer, surprisingly, is in the negative. Rapid readers are the more intelligent readers; they gain more intensive and more vivid impressions than slow readers. Those who indulge in lip movement, in auditory aids and the like are not only less extensive but also less intensive readers. Evidence to prove this contention is so great that we need argue the matter no further but examine the conclusions of various impartial observers."

This is one of the many cases in which common sense fails to match up with science. Still, it is very difficult to convince rule-of-thumb people that there is any appeal from the decision which seems to them so evident. They very naturally conclude that the longer the visual impression lasts the more intense and deep-seated should be the result, and conclude with equal cogency that the reader who slowly and deliberately vocalizes each word of the text gets a clearer and stronger mental picture of what he reads than does the reader whose eye sweeps over the page in one-tenth of the time, but the converse of this is a truth abundantly established by psychological experiments. Huey, in "Psychology and Pedagogy of Reading," says: "Experiments show that half-second exposure of a word is more advantageous than a whole second, and one second is more advantageous than two. . . . When printed matter was exposed for a short time, about one one-hundredth of a second, more could be read or the same amount could be read more easily than when the exposure was longer." Dr. Klapper, after quoting the above passage, proceeds to cite Dr. Quantz from his article in the *Psychological Review,* ii, 28, 38.

"Rapid readers remember more of the original thought

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and the character of their reproductions is much higher, both generally and with reference to expression and logical content.

"It might be supposed that greater rapidity was gained at the sacrifice of exactness or of intelligence. This supposition is negatived by an examination of the amount and quantity of the material reproduced. A comparison between the ten most rapid readers and the ten slowest readers shows that the rapid readers remember more of the original thoughts and that the character of their reproduction is much higher, both generally and with reference to expression and logical content. In the auditory tests the ratio of slow to rapid readers is 14.8 per cent. to 20.7 per cent. in the *number* of thoughts. In *quality* the percentages are 47.8 for slow readers, 60.3 for fast. The same comparison in the visual tests results as follows: Percentage of thoughts reproduced by slow readers, 14.9; by rapid, 24.4. Quality: Slow, 48 per cent.; rapid, 73.3 per cent. The difference in favor of the 'rapids' is consequently much greater than in auditory tests, indicating again that rapid readers are, as a rule, of the visual type. . . .

"To emphasize this relation a comparison of extremes might be shown as follows: The ten slowest readers show almost double the amount of lip movement that the ten most rapid do. Or, again, determining the rate by means of lip movement, we have: The ten most decided lip movers read 4.1 words per second; that is, they are between the classes 'slow' and 'very slow' and nearer to the latter; while the ten who show least movement of lips read 5.6 words per second, very close to an average rapid."

The evidence here is taken from technical work in the field of psychology and deals with a limited number of cases, but these cases are fairly typical and they show quite conclusively the necessity of building up an imme-

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diate connection between the visual image of the word and the thought. From this connection, the auditory image and the motor images must be excluded if work is to be rapid and, what is still more important, they must be excluded if the thought in question is to be grasped strongly and clearly.

From this it must not be inferred that the auditory image is inferior *per se* as a thought excitant. It may or may not be, but its effectiveness relative to the visual image must be determined in other ways. The important point is that we must avoid the inclusion of both sets of word images if we are to have effective work, and this makes it imperative that we exclude phonic methods and, indeed, all methods that involve the auditory image as an essential link between the visual image and the thought.

Why the slow reader is the less thoughtful one is explained, to some extent at least, by Herbert Spencer in his "Philosophy of Style":

"Regarding language as an apparatus of symbols for the conveyance of thought, we may say that, as in a mechanical apparatus, the more simple and the better arranged are the parts, the greater will be the effect produced. In either case, whatever force is absorbed by the machine is deducted from the result. A reader or listener has at each moment but a limited amount of mental power available. To recognize and interpret the symbols presented to him requires part of this power; to arrange and combine the images suggested requires another part; and only that part that remains can be used for realizing the thought conveyed. Hence the more time it takes to receive and understand each sentence, the less time can be given to the contained idea, and the less vividly will the idea be conceived."

It should not be taken for granted that rapidity of reading is the cause of the higher intelligence manifested by rapid readers. The rapidity is, so to speak, a by-product. The cause of the higher intelligence is sought

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in the simplicity of symbol and in its singleness, no less than in its subconscious functioning. Where the visual symbol is linked immediately with the thought and where the relative strength of the two are such that the recall image of the thought is stronger than the direct sense impression of the written word the thought dominates consciousness and holds its place at its center. In such case, the thought process is rapid and clear. We may therefore take the rapidity and clearness of the thought of the reader as a fairly certain index of thought consciousness as opposed to word consciousness and of visual consciousness as opposed to auditory consciousness of words.

The constant aim of primary reading should be to develop the visual word image and to associate it inseparably with the appropriate thought, but this must be done in such a manner that the least amount of mental energy will be involved in the recognition of the visual image that the maximum amount of mental energy may be given to the thought. Or, to put this another way, the word-image must remain and function in the indirect field of mental vision, thus allowing the thought to occupy undisputed possession of the focus of consciousness.

The development of the visual word-image and its association with the thought might conceivably be done in such a way as to defeat the aim stated above. This would inevitably be the case if the word-image were developed prior to the thought and if the association were established between the words instead of between the thoughts.

Dr. Klapper draws the following conclusion from the psychological data cited for the work of teaching reading: "The relation of rate of reading to intelligence of grasp implies important conclusions for the method of teaching in both early and later grades. The first inference that we can make is that a method of reading must start from the very beginning to teach instantaneous recognition of words, either as a whole or as part of

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larger language units, phrases or sentences. Any method which begins reading by teaching the child to examine each word, to analyze it into component phonograms, to sound each phonogram, to combine these sounds to get the word, places a premium on lip movement and unnecessary audible aids, and promotes slow, ponderous reading, which develops into habits that defy later efforts at correction. Our objection to synthetic methods, like the Pollard Method and the Emma K. Gordon Method is that they manifest these short-comings. . . . The child must learn to read words in logical sequence, words as wholes, naturally and expressively. Only when proper and natural speed and expression are developed are the analytical and phonetical elements and processes taught.

"A second conclusion that the observations of 'rate in reading' teach is that, since the mind reads faster than the eye, the learner must be taught to neglect the word and the phrase and seek the thought; in other words, the word-symbols must be subordinated to the meaning. We must make the eye as sensitive and efficient a tool for thought-getting as the ear. In listening to a speaker, if there is nothing unusual about his choice of words or pronunciation, we are hardly conscious of the words; we busy ourselves with the thought. We have thus trained ourselves unconsciously in life to neglect auditory words and seek meaning. In the same way, the method of reading in the elementary school must seek to make the eye so sensitive to meaning that in scanning a page it becomes as unconcerned with printed words as the ear is with auditory symbols. The child must learn that words are like our eye-glasses—they are of greatest service when we look through them, not at them. The printed page must ever be like a glass which we do not see, but through which we see thought."

In bringing about the condition such as is called for in the above passage, two main factors must be taken into account. The first of these is priority, the element

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that is to retain its position in the focus of consciousness is likely to be the one first developed. Consequently, the thought should be clearly and strongly developed before the written word is given to the child. When the word is presented and linked with this thought-image, on each subsequent repitition the word and the thought will both be reproduced, but the thought-image will be deepened more proportionately than the word-image, since it remains in the central field of energy. The practical conclusion for the primary teacher from this truth is that great care must be exercised in developing the thought in the children's minds by concrete work and oral stories before presenting the written words. It is true that the first written vocabulary which should be developed must be determined by the content of the child's mind; 'mother,' 'father,' 'home,' 'run,' 'sing,' etc., should be the first written words taught.

The second principle is association. When children are taught word groups by a phonic method, 'cat, rat, fat, pat, mat, sat,' etc., the word groups are so associated that one word tends to bring into consciousness the other, while the thought elements in question have no conceivable relationship to each other. This method very naturally tends to banish thoughts from the focus of consciousness and to establish there the visual word symbol. It would be hard to devise a method better calculated to develop the undesirable word consciousness than this. The converse of this is equally true. When the thoughts presented to the child are closely associated and fragmentary selections are avoided, the tendency is to build up thought consciousness through the association of ideas. These two principles were governing principles in the development of the Catholic Education Series of readers.

Dr. Klapper, speaking of the "fetish of oral reading," says: "If we grant this conclusion, then we must change the relative emphasis on oral and silent reading, and give to the latter the prominent place accorded the former

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in present-day practice. Not only do we place too great an emphasis on oral reading, but we begin it too early in the school life of the child. The popular superstition is that plenty of drill in oral reading in the classroom prepares for efficiency in silent reading in the post-school days. Let us examine this contention psychologically. Efficiency in silent reading is determined by the development of a mental habit to associate instantaneously the visual image of the word with the thought. In all oral reading the visual image must associate itself with the auditory image; these, then, bring a recognition of the idea represented by the symbol. The final link in this long chain is the verbal-motor expression. Graphically, the associations in these two forms of reading may be expressed in the following symbols: Silent Reading: Visual Image—Thought. Oral Reading: Visual Image—Auditory Image—Idea—Verbal Motor Image. The brain centers that operate, and also the mental associations and stimulations, are different in the two forms of reading. An over-emphasis on oral reading, therefore, trains the mind to make the long circuit, and thus unfits the individual for efficient reading in later life. The earlier we develop the short-circuit habit of 'visual image, thought' in our children, the sooner are we making them efficient and intelligent readers. . . .

"These educators justify their plea for a postponement of oral reading on the ground that the steps in oral reading are: (1) Instantaneous recognition of symbols, (2) extraction of the thought, (3) expression of the thought. Hence no effective oral reading can take place unless the child has developed reliable ability and undoubted mastery of rapid symbol interpretation and thought extraction. This capability must necessarily come after long, laborious effort. It is because children are asked to read without guaranteeing this ability that real expression is not only impossible but is undermined permanently. The blame for the stiff, stilted, artificial

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oral reading of the elementary school must be laid at the door of premature oral reading.

"A third lesson that this psychological study teaches us is that from the very beginning the work in primary reading must be conducted in such a way as to develop (1) speed, (2) accuracy, (3) direct association between printed symbol and idea, omiting the auditory image. Therefore, in asking children to read early blackboard exercises, the time during which the sentence or phase or word is exposed should be limited. The subject-matter to be read is shown and then quickly erased or covered. Instead of reading the assigned sentence orally after this limited exposure, let the child give evidence of the possession of the thought in ways other than verbal."

This truth is embodied in the following paragraph taken from page 250 of the Manual of Primary Methods: "The first lessons in spelling, like the first lessons in reading, should be given on the blackboard. The teacher should write the utterance on the board and demonstrate its meaning and then the children in turn should be allowed to do the thing signified. When a reasonable number of such utterances have been developed in this way, the child, after doing the thing signified, should turn his back to the blackboard and tell the class what is written upon it. Finally, he should be led to reproduce the utterance in writing. In this way the right sequence is developed between the thought and the mental image of its written form. Little by little, words which appear in various utterances tend to isolate themselves from the rest of the utterances in the child's mind and thus he gradually gains a consciousness of words as separate entities, and it is not until then that the drill in spelling should begin. Similarly, the written characters from appearing in various complexes tend to isolate themselves and then the child should be taught to name them and to learn his alphabet in its proper sequence."

As we pass from the beginning of the first year's work,

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the principle of the context method is gradually introduced; that is, the association of thought is utilized to declare to the child the thought that must be indicated by the new and unfamiliar word symbol. The thought sequence is thus established and developed, while the verbal symbol is developed in its relationship to each separate thought element. The same principle which forbids the insistence in the first instance upon phonic elements forbids insistence upon isolated words unless these words happen to be complete utterances such as 'run,' 'hop,' 'skip,' 'jump,' 'dance.' Where the verbal elements are not associated with each other but are associated directly with the thought and the thought sequence is maintained, the inevitable result is the gradual growth in consciousness of words as separate elements of sentences. We cannot better sum up the results of this discussion than by quoting a page on "The Function of the Written Word," from the "Teacher's Manual of Primary Methods" (p. 248):

"The processes involved in reading, writing and spelling are most intimately related, and our methods of developing and perfecting them should also be closely related. The most important part of the work consists in developing in the child's mind a clear, strong image of the thing signified and an adequate word-image which, in all the subsequent work of the mind, may serve as a means of calling up the image of the thing, while the word-image itself remains subconscious.

"Four distinct elements are involved in this process: (1) The development of a thought or of a mental image of some objective reality. (2) The development in the visual area of a written word which has been adopted as a symbol of the thought in question. (3) The linking together of these two images. (4) The relative strength of the two images so as to secure the easy possession of the focus of consciousness by the thought and the automatic and subconscious functioning of the word-picture.

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"If we are to succeed in the work here outlined, we must begin with the development of the thought and, when this is strong and clear in the mind of the child, we should develop the word and link it to the thought. In each subsequent recurrence of this dual image the one first developed will tend to be the stronger and accordingly will maintain its place at the center of the field of vision. This tendency will be further strengthened by the development of the relationships in the thought system.

"If, however, this process be reversed and the words be developed before the concepts for which they stand, the words will tend to maintain their place at the center of consciousness and to banish into obscurity the thought signified; and this tendency will be further strengthened by the development of the system of word relationships, such as that involved in current phonic methods. The net result will be a mind dominated by words and word relationships and yet starved in the matter of real mental food. From this it may also be inferred that the practice of teaching children to spell words the meanings of which are unknown to them, must lead to pernicious results; and this inference is abundantly justified by experience."

THOMAS EDWARD SHIELDS.

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THE PRE-SOCRATIC USE OF

Ψυχή

AS A TERM FOR THE PRINCIPLE OF MOTION*

PREFACE

The general purpose of this study is to modify some of the effects due to the necessities of language among the Greek philosophers of the fifth and sixth centuries B. C. There can be no doubt that ideas conceived at this time suffered from lack of adequate forms of expression. Later thinkers, exhibiting a disregard for the effects of inadequate terminology, have assigned to the pre-Socratic philosophers theories inconsistent with true growth of thought. A study of the word ψυχή as standing for a kinetic principle in the minds of philosophers preceding Socrates cannot fail to emphasize the consideration of the need of terms as a factor in the history of philosophy.

On the positive side, this study would suggest an adjustment of the sources for Greek terms for the soul in an effort to account for the vocabulary of later philosophers regarding ψυχή proper.

The method adopted in the collection of pre-Socratic terms would balance a too ready acceptance of words ascribed to early thinkers and an absolute rejection of terms colored by Aristotelian influence.

The scope of the study includes terms for ἀρχή, for ψυχή as a kinetic principle, and for would-be agent causes as used during the century and a half of Greek speculation from Thales (585 B. C.) to Democritus (420 B. C.).

The frequent mention of Diels' *Die Fragmente der Vorsokratiker* (abbreviated *Vor.*), of Diels' *Doxographi Graeci* (*Dox.*), of Ritter and Preller's *Historia Philosophiae Graecae* (R. P.), and of Hick's edition of Aristotle's *De Anima* indicates the free use of works invaluable in this study.

To the Reverend William Turner, S. T. D., at whose suggestion this thesis was written, is due grateful acknowledgement of encouragement and assistance.

*A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree of Doctor of Philosophy.

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I. INTRODUCTION

1. THE PURPOSE OF A STUDY OF TERMS FOR KINETIC Ψυχή

Aristotle, in the first chapter of *De Anima*, justified his treatise on the soul when he said: "It would seem, too, that an acquaintance with this subject contributes to the whole domain of truth." Likewise a knowledge of the word ψυχή as used in a particular sense by the early Greek philosophers seems well worth while as teaching that Truth is the First and the Last.

Since an understanding of the first attempts at a physical system implies a first-hand rather than a traditional knowledge of the words these thinkers used, a study of the kinetic ψυχή is proper to an investigation of the theories of the physicists before Socrates.

The use of ψυχή in another sense than for the soul of man recurs from Thales to Democritus. Commonly held to stand for a principle of animation, in its earliest use it may have stood for only the principle of motion. For these early thinkers life was not necessarily coextensive with motion. Linguistic poverty accounts for the use of this term to express now the idea of mere mobility and again the quality of animation. According to an imperfect analogy—"a likeness and a difference" (Theophratus III, 152 Wimmer)—objects could have been thought of as ἔμψυχα—endowed with ψυχή—and the whole term could have been used when only the attribute of motion was being predicated of things.

We cannot too often recall, in a study such as this, that the object of speculation at this period was nature and that the purpose of the so-called philosophers of these days was to find an underlying principle—a "one." Sometimes they cast the problem into another form and set it in terms of change when they asked how things were "moved."

It is fairly established that there was no definite speculation regarding the human soul in the early days of philosophy. It goes without saying that the three Aristotelian distinctions of ψυχή were not in the minds of the pre-Socratics. The first philosophical ψυχή represented a kinetic principle rich in promise. The physiologers took the term ψυχή out of popular phraseology and raised it from its place in their Homeric and pre-philosophical

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inheritance to stand for a would-be cosmothetic force somewhat after the manner in which they adopted ἀρχή for philosophical terminology.

The knowledge of pre-Socratic systems has suffered from a confounding of the term ψυχή as used for a kinetic principle with the old (and later the new-old) term ψυχή as used for the principle of animation and for the soul of man. The identification of ψυχή and ἀρχή has branded the earliest Ionians with latent materialism. The simplest explanation of the identification of these terms is by no means final. To decide that, after the physicist had reduced all things to air, fire, or some other body, he postulated, by way of a corollary, this primary element as the cause of vital function is only to include ψυχή taken as standing for the human soul, in ἀρχή, the material substratum of all things. Commentators were prone to read into a term the sense it held in their own time. The only meaning of the term ψυχή in the mind of most later thinkers was ψυχή as it stood for the human soul and included the principle of life. Again, the analysis of this equation which discredits scepticism as a natural attitude is on the side of ψυχή as a term for soul proper. The fact that the power of the mind gives rise to processes mentally reproducing the nature of the object known has been noted as potent enough to cause early thinkers to infer that the soul is a mixture of all elements. If all things were reduced to a primitive substance, then would the mind that knows them be that substance; ψυχή, the knowing part of us, becomes identical with ἀρχή, the first principle. However satisfactory as explanations of theories attributed to the philosophers who began to give attention to mental science, for the early Ionians at least, who, as physicists, certainly used ψυχή in other than the old sense, these solutions of the equation are strained. The formation of what seems to us an equation was probably due to a lack of words, while ψυχή as the original member of it was merely kinetic in force. ἀρχή was the basis of all things and all things were moved, ψυχή being the principle of motion. If ἀρχή and ψυχή coexisted hylokinetically, then ψυχή as a force in nature was the kinetic aspect of ἀρχή. Philosophy from the first tended toward physical dualism and ψυχή buried in ἀρχή contained part of the efficient cause in germ. The crude but prophetic half-conception of a force causing things to move was impeded by a lack of words for this new element of thought. The growth of the notion of trans-

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ient force culminated in νοῦς or νοῦς καὶ ψυχή. Anaxagoras was the true successor of the earlier thinkers; the Atomists were unworthy heirs of Ionian philosophy.

Recalling that distinctions very clear in our own day had not yet been made in philosophy at this time, we cannot project upon the pre-Socratics a system of causes which was the outcome of a synthesis of many threads of speculation. Nevertheless, the philosopher of that day was the forerunner of both the cosmologist and the scientist, whose conclusions can never be contradictory. These early explanations due to natural processes of thought carried phases belonging to separate fields of later philosophical speculation. When studying Greek philosophy in its beginnings, we must not overlook the fact that there was often mental discrimination on the part of the early thinkers where we find identity of term. Their lack of words for their new ideas should not convict them of the ancient errors of modern times.

Besides its effect on our knowledge of the physical theories of the pre-Socratics, a consideration of the exact sense of their use of ψυχή and its derivatives should discredit the assumption of ethnological animism. Recent theorists, not emphasizing the distinction of kinetic ψυχή as a principle for inanimate objects and ψυχή as a principle of life and thought, have tried to convict the earliest Greek philosophers of animism in support of the "soul-theory" or "ghost-theory" of religion. This theory, which attacks the integrity of the history of religion, is insecurely based on evidence afforded by the mere necessity of language at a period before philosophy distinguished immanent and transient motion. Philology has offered opposition to this evolutionistic trend of thought by pointing out that objects called living were so called from a lack of words to represent qualities they were conceived as possessing. (Cf. Max Müller—*Lectures on the Origin of Religion.*)

Viewed in our perspective, many of the terms for qualitative refinement and for quantitative indeterminateness applied to ψυχή as a term for the principle of motion, now in reference to the kinetic aspect of ἀρχή and again to ἀρχή without regard to its principle of motion, contributed to the vocabulary used to describe ψυχή proper when the heirs of Socrates began to turn their minds to conscious psychological speculation. Philosophy now easily passes from the notion of soul as a life-giving, animating principle to the idea of a sensitive or of a rational soul. The

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Greeks arrived at the complete notion of ψυχή by two lines of thought. One line began in the earliest physical systems of the pre-Socratics. Faintly drawn for themselves, it is almost obliterated for us through their lack of words. We know only that they used the term ψυχή; we do not know that they even perceived the analogy which led them to use a term wider than the power they intended to connote by it. We cannot regard the words gathering around this natural force as the sole influence in the development of terminology for ψυχή proper. Kinetic ψυχή may appear distorted in the isolation to which it is subjected in an effort to balance former lack of consideration of its claims as a factor in terminological progress. In offsetting the decided tendency to indicate the effect of the old popular term and idea and of the vague philosophical ψυχή proper on the ψυχή of the physicist, we cannot disregard cross-lines of popular notions and terms with would-be philosophically technical thought and expression. Yet, while we admit this interaction as well as the unconscious subjective element in speculation by which the power of thought is transferred to things, we would qualify for even the first Greek philospher the assertion that inanimate were assimilated to animate objects.

When philosophical speculation centered on the human soul, attention turned first to the element of sensation, that other source of knowledge and terms for ψυχή so often noted by Aristotle. (Cf. *De Anima* 403 b 2). There is no sharp definition of the periods for the use of ψυχή in physical and psychological senses. When the time came to consider the element of motion in the definition of the human soul and the ideas and terms for ψυχή as an objective principle were in turn caught up for "our soul," the use of the word ψυχή had completed an orbit in the history of philosophy. In seeking to determine how part of the vocabulary came to be at hand for the expression of Platonic and of Aristotelian notions for the new-old power in man, we find at least one source of terms in expressions for the force in nature for which the old terms for power, human or divine, had been borrowed by philosophy in its beginnings. The Homeric and popular inheritance of terms for ψυχή was not directly transmitted to the greatest Greek philosopher. The loan of terms was compensated for with interest by the physiologers who had, on the way, ground down many of these words to terms fitting the ideas of incorporeal-

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ity and of immortality as defined on the heights of philosophic thought.

2. THE METHOD OF TREATMENT OF PRE-SOCRATIC TERMS

We have aimed to follow a *via media* and to adopt in our method a mean between over-ready acceptance of terms for the pre-Socratics and a final rejection of all terms attributed to them on the authority of those affected by Aristotelian form of expression. Truth cannot be sacrificed to an exaggerated attitude of historical insight. The words of those thinkers were pre-Aristotelian, but the human mind philosophized even when the philosopher knew nothing of the nature of his own mode of thought. We shall not deny to the Greek thinkers before Socrates certain tendencies natural to speculation in every age.

"When a given symbol which represents a thought has lain for a certain length of time in the mind, it undergoes a change like that which rest in a certain position gives iron. It becomes magnetic in its relations—it is traversed by strange forces which did not belong to it. The word, and consequently the idea it represents, is polarized." (O. W. Holmes. *The Professor at the Breakfast Table.*)

An appreciation of the early Ionian standpoint often demands that words attributed to Ionian thinkers be subjected in the days of developed terminology to a process of depolarization. The early philosophers themselves, though scarcely realizing its need, were unconsciously influenced by some such process when compelled to adopt for their new ideas terms in use as forms of religious and popular expression. The terms of religion suggested themselves through the evident relativity of the new philosophical notions and of the old conceptions of the attributes of the gods, who, while not then in philosophy, were deep in the lives of these philosophers. The tendency of thinkers to stop on the brink of the great conclusion just short of a great contribution and to fall the lower for their ascent often accounts for a falling back on old catch-phrases and popular expressions.

The terms for kinetic ψυχή used by the philosophers of the principal schools before the time of Socrates fall into two general classes: (1) the terms found at first hand in the fragments of the early thinkers themselves and (2) the terms occurring in mediate

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and secondary sources which state opinions attributed to these thinkers.

Where we have an immediate and first-hand source in an authentic fragment, we must further consider the philosopher's terminological inheritance, whether popular or philosophical, as well as his attitude of mind in using his words. Later thinkers were often inclined to overrate an unscientific, popular, or casual use of a term. An unphilosophical expression remains in the class which Aristotle would call a mere *ὄνομα*. On the other hand, there was sometimes an effort for exactness in an attempt to express a thought which was ahead of current terminology. An old term had then taken on a new content or inner sense—*διάνοια*, as Aristotle would call it. Again, even when the use of the term was scientific, the philosopher's temperament often dictated his form of expression, and style, or *λέξις*, regulated the adoption of one word above another, as in the case of Empedocles and of Heraclitus. The point of view of the age and of the philosopher consciously using these terms largely determined the inner sense of the word. Philosophy in that age was taking for granted all things but *ἀρχή*. While turning full attention on the sense of *ψυχή* in one place, the philosopher could have accepted, as his age accepted, *ψυχή* with other terms as mere *ὀνόματα*.

We may locate the second class of terms in two principal mediate sources: Aristotle and the Doxographers. The Doxographers include Theophrastus, the authors of the *Placita*, who, for the most part, drew from him, Plutarch, Simplicius and the other historians of opinions. Plato, whose references to pre-Socratic thinkers are comparatively few, can scarcely be regarded as a fruitful source for this period. To the Pythagoreans and Parmenides he gave some attention, presenting them, however, not as historical characters but as his own creations.

Aristotle has been accused of reading his own views into the theories of early philosophers. In the first chapter of *De Anima* and in the first book of *Metaphysics* he has given a synopsis of the opinions of those who went before him. It is true that this account is in his own terms, and yet he seemed to recognize the frequent attempts of the other seekers to bring their phraseology up to the level of their new ideas. While he censured, in some cases, it would seem, undeservedly, he did not fail to praise as well. In cautious qualifications, here and there, of his own terms in

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explaining the theories of his predecessors (Cf. De An. 404 and 405), Aristotle was evidently conscious that he was himself speaking on the heights of his own system.

We must observe a cautious discrimination of sources when accepting terms occurring in the Doxographers. (Cf. Fairbanks p. 263). An εἴπερ or a λέγεται were often dropped in the tradition to which the words of Aristotle and of others were subjected. These historians of opinions, failing to depolarize the terms they cited, exhibit tendencies of "accommodation," of false inference, and of inaccurate listing of philosophers. In many cases the historian of philosophy has accepted doxographic tradition on faith. It should not be necessary to note that distinctions familiar enough today were contributed by periods subsequent to the fifth century B. C. The pre-Socratics did not deal in the full-grown ideas and much less in the words often attributed to them. The method of Theophrastus (and of those drawing on him as a source) of casting into Aristotelian terms the naïve solutions offered in pre-Socratic times was sometimes responsible for distorted tradition. We shall endeavor, then, not to transform a pre-Socratic thinker into a post-Aristotelian, but thus forewarned, we may accept the potent fact that the philosophers themselves strove for new words and that their minds "compelled by truth itself" (Arist. *Met.* 984, b 8) spoke words other than those afforded by their language.

II. STUDY OF TERMS FOR KINETIC Ψυχή.

1. EARLY IONIAN TERMS

The early Ionians were physicists; they were neither metaphysicians nor psychologists in the sense these words bear today. The method of each early Ionian philosopher might be described as corresponding to the method of Thales, who was led to his conclusion about a first principle by things that appear to the senses. (Simpl. Phys. 23, 21 Dox. 475.) A recollection of this objective view-point discredits over-drawn deductions regarding Ionian theories. If the problem of change furnished by the senses was the problem these thinkers set out to solve, in their solutions they began, in a certain sense, to lay down a doctrine of causality. The word then used for "cause" was not αἰτία but ἀρχή. By this was meant a principle approaching Aristotelian "material

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cause," and yet the Ionian said no more than that ἀρχή furnished the ground for the existence of other things. That a material cause should be held as actually giving being to its effect had not yet suggested itself to these early thinkers. Saint Thomas noted that those of the ancient philosophers who acknowledged motion in things admitted motion only as to accidents, as in rarity and density, aggregation and disgregation. (Summa Theolog. I, Q. LXIV, a. 2.) Yet while they were looking beneath the surface for a fundamental principle, they were at the same time developing a principle of motion. Aristotle (Met. 984 b I) seemed to see in the ideas of Parmenides the first recognition of the nature of such a cause. If we trust to the natural mode of thought and go back even of Parmenides, we find traces of the crude conception and of the imperfect and confused expression of some kind of force, which for the pre-Socratics averaged into an expression indicating kinetic power. To the Ionian physiologers at this point in the development of philosophy we leave wide margin for the unquestioning acceptance of the idea of a moving force. The popular god was dropped from the world of the physicists, who were considered ἄθεοι (Cf. Simplicius, Phys. Dox. 475), but their habits of thought were not so easily changed since their need of words caused them to revert to the term θεός for this newly conceived force. Words heretofore used in quite another sphere, yet bearing for pre-Socratic thinkers a suggestive analogy, were frequently heard in the childish accents of their speculations.

The early Ionian inheritance of ψυχή as a general term for the source of human activity was strong enough to keep that word prominently before a thinker groping for a form of expression for his latent agent cause. Granting that the first agents for the human language were human agents, we may maintain that the anthropological element, and with it the element of life, was dropped when the old word ψυχή was retained by the physicist.

The two statements most directly attributed to Thales have reference to ψυχή in its kinetic sense, as the energizing force and the source of motion. *If* he said that the magnet has ψυχή because it moves iron, said Aristotle (*De An.* 405 a. 19), then Thales conceived the soul as something having the power of motion—κινητικόν τι. Aristotle, consciously treating περὶ ψυχῆς, thus cited an instance of the early use of the term ψυχή. In this passage Aristotle was calling attention to the element of motion in the

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definition of the human soul which he was himself constructing. Thales would have regarded the soul as *κινητικόν τι* since he used the word *ψυχή* for his moving force, yet it is quite possible that he would not recognize himself in the *De Anima*. His outlook was in quite another direction when he used the significant form *ψυχή*.

Perhaps, said Aristotle (*De An.* 411 a. 7), Thales said that all things are full of gods, because, "as some say," *ψυχή* is interfused (*μεμεῖχθαι*) in things throughout (*ἐν τῷ ὅλῳ*). *πάντα* here was for Thales the merest unification of the world of phenomena. The expression *θεῶν πλήρη πάντα*, which has been elaborated for him as *ἀρχή μία καὶ κινουμένη* (*Simpl. Phys. Dox.* 475), further bespeaks the need of terms.

Plato (Leg. X, 899 B) decided to include *ψυχαί* under the term *θεοί* whether they order (*κοσμεῖν*) the whole heavens as living beings in bodies or whether they accomplish this in some other form and manner. Plato further showed that he was here only repeating the apothegm of Thales. We cannot explain the form and manner in which the moving force acted on the elementary water for the first Ionian philosopher. Plato himself, on the strength of the statement that things are full of gods, in Platonic phraseology called *ψυχὴ ἢ ψυχαί . . . αἴτιαι*. This moving force, hylokinetically present in things, is an instance of a prophetic conception held by the Greek mind.

Diogenes Laertius (1. 27) asserted that Thales held the world endowed with *ψυχή* (*ἔμψυχος*) and full of *δαίμονες* in place of the *θεοί* of the apothegm quoted by Plato and Aristotle. Thales was again (Cf. Aetius, Dox. 301) noted as holding *τὸ πᾶν* as *ἔμψυχον* and full of *δαίμονες*, but the tradition was too hard pressed by Stoic influence when it attributed to Thales the identification of God with the mind of the universe. (*νοῦς τοῦ κόσμου ὁ θεός*). Cicero fell in with this doxography (Cf. Burnet p. 46) and even raised this *ψυχή* to the level of a full grown agent cause. (Cf. D. Deor. N. 10, 15—eam mentem quae ex aqua cuncta fingeret.)

Since Thales in no conscious sense distinguished matter and its opposite, the heirs of Aristotelian thought and terminology have overdrawn decidedly in such statements as: "He supposed soul to be unsubstantial form." (Cf. Simpl. in Arist. De An. 8 r 31, 32). Tradition has assigned to Thales a fuller vocabulary than he possessed and thoughts that are beyond his highest conceptions.

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Although his first principle was "one and moved" (*μία καὶ κινουμένη*), his *ψυχή* was a most elementary cause, the form and manner of whose activity is all hidden in the one word *κινεῖν*. To say that for him a divine moving power (*δύναμις θεία κινητική*) pervaded (*διήκειν*) the elementary water (Aet. Dox. 301) is to distort the thought and much more the words of Thales. Yet when he said that the world was full of gods, Thales had fallen behind his own thought through need of words.

It can better be said what this first philosophical *ψυχή* was not than what it was. It was not water nor was it the popular deity. The first principle, the object of speculation was one and moved. Everything came from water, but everything was full of gods. The *ἀρχή* was determined and its *κίνησις* was *ψυχή*.

Aside from the inferences of his commentators, there is no evidence of an attempt on the part of Thales himself to give any terms to the human soul. We have noted that later efforts to fix *ψυχή* proper were significant in their appeal to the quality of motion which the physicists were forced to express in the old terms *ἔχειν ψυχήν*.

The process of how things came out of the elementary water has been described for Thales as the purely accidental process of solidifying and melting. (Cf. *πήγνυσθαι* and *διανίεσθαι* of Hipp. Dox. 555.)

The point of transition from Thales to Anaximander is in the conception of a first principle. Thales was one of those who said that the material substratum of things was one and moved, but he said also that it was limited. (*πεπερασμένη*—Simpl. Phys. Dox. 475.) Anaximander's first principle could not be quantitatively designated by any word then in use and so he adopted for philosophy a word to signify the boundlessness or the endlessness of his *ἀρχή*. He first imported (*κομίζειν*) the term *ἄπειρος*. (Cf. Simpl. Phys. Dox. 476). It is not so probable that Anaximander was the first to employ the term *ἀρχή* (Hipp. Dox. 559) in a philosophical sense. (Cf. Burnet p. 52.)

While there is no evidence for the qualitative determination of Anaximander's principle, we cannot doubt that he unquestioningly regarded it as material. Commentators tried qualitatively to determine this *ἀρχή* which was *τὸ ἄπειρον* by fixing it between air and water and again between air and fire on the strength of false interpretations of Aristotle, *De Caelo* 303 b. (Cf. R. P. 16 b.)

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To Anaximander, among others, was attributed the statement (Theodoret Dox. 387) that the nature of ψυχή is ἀερώδης. This is perhaps significant as bringing into some relation the falsely determined ἀρχή and the element of motion within it, which Anaximander likewise may have expressed by the term ψυχή.

In the consideration of the "process" as explained by early thinkers we find traces of the kineticism, general or particular, for which they seem to have made ψυχή stand. Anaximander was not ready with words to describe this "process." Theophrastus (Dox. 476) has noted his poetic form of expression where it is said that things return of necessity (κατὰ τὸ χρέων) to that from which they spring, "paying the penalty to one another according to the order of time." The process for him was one requiring a separation of the opposites (ἀποκρινομένων τῶν ἐναντίων) and this separation took place through eternal motion (διὰ τῆς ἀιδίου κινήσεως). This "eternal motion," postulated in addition to τὸ ἄπειρον (Hipp. Dox. 559), is prominent in doxographic tradition for Anaximander. Hermippus (Dox. 653) represented Anaximander asserting that ἀρχή was older (πρεσβύτερα) than water and was eternal motion (ἀίδιος κίνησις) by which (ταύτῃ) things came to be and were destroyed.

Two fragments attributed to Anaximander occur in Aristotle's *Physics* (203 b) where Aristotle himself assumed τὸ ἄπειρον as the subject of περιέχειν ἅπαντα καὶ πάντα κυβερνᾶν. Of whatever the power to surround all and to direct all was predicated, it is significant that these words are found in a verbal citation of one of those thinkers who, as Aristotle noted, gave no other cause than τὸ ἄπειρον. The Ionian was doubtless giving in these terms directive power to the kinetic aspect of τὸ ἄπειρον. (Cf. Tannery p. 98). Aristotle further assumed τὸ ἄπειρον to be τὸ θεῖον, because it was for Anaximander and his contemporaries ἀθάνατον καὶ ἀνώλεθρον. However, in this passage Aristotle did not fail to cite νοῦς and φιλία as instances of the progress of philosophy whereby the full grown ψυχή cause came into its own.

Hippolytus (Dox. 559) repeated περιέχειν for Anaximander and gave to ἀρχή the ἀίδιος of the κίνησις. He added for ἀρχή the term ἀγήρως as kindred of the ἀθάνατος and the ἀνώλεθρος quoted by Aristotle for Anaximander. To these may be added the terms ὡς ἀγένητόν τε καὶ ἄφθαρτον attributed by Simplicius (Phys.

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465, 13 D) to the ἀρχή of Anaximander. This ἀρχή Simplicius called θεῖον τὸ αἴτιον. The use of the term θεῖον may indicate Anaximander's reversion to a form of the word θεός for his partly inherent force. In the days of Anaximander ἀρχή was elevated from popular to philosophic terminology according to the same principle by which ψυχή took on its new sense.

The "eternal motion" of Anaximander passed on to Anaximenes. With Anaximenes we have the continuance of the use of the term ἄπειρος as found in his predecessor, but to the qualitative determination of the ἀρχή this philosopher seems to have given most of his attention. Since we find with him the most definite ἀρχή, we may here endeavor to determine what these thinkers meant by that term.

Aristotle (Met. 983 a 27), in giving his own definition of "material cause," said (983 b) that most of the early philosophers thought that only first principles *in the form of matter* were the sources of things. (ἐν ὕλης εἴδει . . . ἀρχαί.) (Cf. R. P. 10 a.) Aristotle, attempting in the same passage to define what early thinkers meant by ἀρχή, decided that ἐξ οὗ ἔστιν ἅπαντα τὰ ὄντα best fitted their principle, however the πλῆθος and the εἶδος may have differed for the individual thinker.

Anaximenes identified his ἀρχή with ἀήρ, a word said to have been used by him synonymously with πνεῦμα. (Cf. Aet. Dox. 278.) Simplicius (De Caelo 615 Heiberg) said that ἀήρ was chosen as ἀρχή by Anaximenes because it was sufficiently adaptable to change. (εὐαλλοίωτος πρὸς μεταβολήν).

Conscious of the need of words, Anaximenes (Aet. Dox. 278) reverted to περιέχειν of Anaximander to express the activity of ἀήρ. Plutarch (de prim. frig. c 7, 947 F) gave χαλαρός as a new term for Anaximenes in attributing to him the statement that the relaxed state of matter is from heat.

Wherever ἀήρ-ἀρχή is assigned to Anaximenes, κίνησις is found with it. Theophrastus (ap. Simpl. Phys. Dox. 476) recorded that Anaximenes held an "underlying nature" (ὑποκειμένη φύσις) which was μία and ἄπειρος. After describing the varying rarity and density of ἀήρ, Theophrastus added: "And he, too, posits eternal motion (κίνησις ἀΐδιος) through which change takes place. (δι' ἣν καὶ τὴν μεταβολὴν γίνεσθαι). We have as another form of expression for this eternal motion of Anaximenes κίνησις ἐξ αἰῶνος. (Ps. Plut. Strom. Dox. 579.)

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Olympiodorus (Berthelot, *Collection des anciens alchimistes grecs*, p. 83), introducing the false fragment for Anaximenes (*ἐγγύς ἐστιν ὁ ἀὴρ τοῦ ἀσωμάτου*) said *μίαν δὲ κινουμένην ἄπειρον ἀρχὴν πάντων τῶν ὄντων . . . τὸν ἀέρα.*

Hippolytus (Dox. 560) repeated *ἄπειρος ἀήρ* for Anaximenes and included *θεοὶ καὶ θεῖα* among the things of which the Ionian made it the source. Continuing, Hippolytus gave motion as one of the causes why air becomes perceptible and represented Anaximenes as having named motion with other changes, but as having had a special place for it in his mind when he added *κινεῖσθαι δὲ ἀεί.* However, the remark that things would not change (*μεταβάλλειν*) unless *ἀήρ* were in motion (*εἰ μὴ κίνοιτο*) is evidently the statement of the doxographer himself.

In place of being the principle from which the gods and divine beings came, *ἀήρ* was identified with *θεός* by Anaximenes according to Aetius (Dox. 302) who especially noted the term *θεός*.

The fragment attributed to Anaximenes (Aet. Dox. 278) (*οἷον ἡ ψυχὴ ἡ ἡμετέρα ἀὴρ οὖσα συγκρατεῖ ἡμᾶς, καὶ ὅλον τὸν κόσμον πνεῦμα καὶ ἀὴρ περιέχει.*) is especially noteworthy as marking off *ἡ ψυχὴ ἡ ἡμετέρα* from the new philosophical principle *ψυχή*. The term for the human soul was used here only in a casual comparison and is seen to be the same *ἀρχή* as *θεοῖ* and all other things. Whence its power *συγκρατεῖν ἡμᾶς* if not from the fundamental kinetic *ψυχή* was a question that remained to be asked. The *συγκρατεῖν* statement can scarcely be made significant as describing a function of the old *ψυχή* not yet an object of philosophy. For Anaximenes *ἀήρ-ἀρχή* was the real subject of *περιέχειν*.

The terms *ἀερία* (Dox. 214) and *ἀερώδης* (Dox. 287) assigned to Anaximenes as descriptive of *ψυχή* were doubtless derived by direct inference if they refer to *ψυχή* proper. All things were *ἀήρ*: then the soul must have been like *ἀήρ*. Again, they may have been affected by the survival of the relation of *ἀήρ-ἀρχή* to *ψυχή* as the kinetic aspect of *ἀήρ*.

The fact that he postulated a qualitatively determined *ἀρχή* in no wise convicts Anaximenes of a retrogression. We have seen him taking advantage of the *ἄπειρος* of Anaximander to express the lack of quantification of his first principle. In the accounts of the process by which things came from "air-mist" he seems to have made an effort for words to describe differences demanding a higher complexity of expression than the terms for the "separation" process of Anaximander.

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Theophrastus (Dox. 476) described the process of "thickening and thinning," by which the nature of things was made to differ for Anaximenes, when he said that ἀήρ becomes ἀραιούμενος and again πυκνούμενος. The forms ἀραίωσις and πύκνωσις are also used to describe the states of Ionian ἀρχή. (Ps. Plut. Dox. 579).

Diogenes of Apollonia (423 B. C.) is found in the company of the Ionians of this century as holding ἀρχή identical with ἀήρ (Cf. Aristotle, *Met.* 984 a 5). Aristotle assigned the refinement of the ἀήρ-ἀρχή of Diogenes, which was πάντων λεπτομερέστατος, as the cause of the moving power of soul proper for those who identified ψυχή with "air-mist." (Cf. *De An.* 405 a. 21—ψυχὴν . . . ἣ δὲ λεπτότατον κινητικὸν εἶναι). Anaximenes had given a new turn to things by all unconsciously posing as a representative of immateriality. He appears to have sought a first principle from which all things including motion could in reality come. The criticism (Aet. Dox. 278) which rejected the semi-monism of Anaximenes is, of course, out of place. ἀλλὰ καὶ τὸ ποιοῦν αἴτιον χρὴ ὑποτιθέναι was not intelligible to an early Ionian philosopher.

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SUMMER SESSION OF CATHOLIC SISTERS COLLEGE—REPORT OF THE SECRETARY

The Fifth Summer Session of the Catholic Sisters College was conducted from June 28 to August 7, at the Catholic University of America, Washington, D. C., and Dubuque College, Dubuque, Iowa. This was the most largely attended summer session so far conducted under the direction of the Catholic University. The total number of students enrolled was 608, an increase of 102 over the enrollment in 1914; 301 of these matriculated at Washington and 307 at Dubuque. There was an increase of 25 Sisters at Washington and 34 Sisters at Dubuque, with a gain of 8 in the attendance of lay women at Washington and of 37 at Dubuque.

The Religious representing a total of 38 Orders and congregations came from 84 distinct motherhouses in the United States and Canada. Forty States were represented in the registration and 59 dioceses of this country and Canada.

The following charts show the registration in detail for States, dioceses, and religious communities:

CHART 1

SUMMARY FOR WASHINGTON AND DUBUQUE

Sisters at the University	283	
Sisters at Dubuque	255	
Lay women at the University	18	
Lay women at Dubuque	52	
Total		608
Religious Orders and Congregations (Washington)	22	
Religious Orders and Congregations (Dubuque)	16	
Total		38
Motherhouses (Washington)	58	
Motherhouses (Dubuque)	26	
Total		84
Dioceses (Washington)	40	
Dioceses (Dubuque)	19	
Total		59

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States (Washington)	29	
States (Dubuque)	11	
Total		40
Canada (Washington)	9	
Canada (Dubuque)	..	
Total		9

CHART 2

STUDENTS ACCORDING TO STATES (WASHINGTON)

Alabama	2	Missouri	4
Connecticut	18	Nebraska	1
Delaware	4	New Hampshire	2
District of Columbia	13	New Jersey	28
Florida	6	New York	49
Georgia	4	Ohio	21
Illinois	2	Oklahoma	2
Indiana	5	Pennsylvania	64
Kentucky	5	South Carolina	5
Louisiana	11	Tennessee	4
Maine	2	Texas	11
Maryland	8	Virginia	2
Massachusetts	3	West Virginia	2
Michigan	2	Wisconsin	8
Minnesota	3		

STUDENTS ACCORDING TO STATES (DUBUQUE)

Colorado	2	Missouri	6
Illinois	16	Nebraska	1
Iowa	228	New York	1
Kansas	2	South Dakota	3
Kentucky	6	Wisconsin	28
Minnesota	11		

CHART 3

STUDENTS ACCORDING TO DIOCESES (WASHINGTON)

Baltimore	17	Galveston	3
Brooklyn	4	Halifax	4
Buffalo	16	Hartford	18
Charleston	5	Indianapolis	5
Cincinnati	9	La Crosse	3
Cleveland	6	Manchester	2
Covington	5	Milwaukee	5
Detroit	2	Mobile	2
Erie	2	Montreal	2
Fall River	2	Nashville	5

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Newark	28	Richmond	2
New Orleans	7	St. Augustine	6
New York	22	St. Louis	4
Oklahoma	2	St. Paul	3
Omaha	1	San Antonio	6
Peoria	2	Savannah	4
Philadelphia	26	Scranton	32
Pittsburgh	11	Syracuse	2
Portland	2	Wheeling	4
Quebec	3	Wilmington	4

STUDENTS ACCORDING TO DIOCESES (DUBUQUE)

Chicago	2	Omaha	1
Davenport	13	Peoria	10
Denver	2	Rockford	4
Dubuque	215	St. Cloud	5
Duluth	4	St. Louis	4
Green Bay	10	St. Paul	4
La Crosse	16	Sioux City	3
Louisville	6	Sioux Falls	3
Milwaukee	2	Wichita	2
New York	1		

CHART 4

STUDENTS ACCORDING TO COMMUNITIES (WASHINGTON)

Benedictines		30
Bristow, Va	2	
Elizabeth, N. J	19	
Ridgely, Md	4	
Guthrie, Okla	2	
Ferdinand, Ind	1	
Nauvoo, Ill	2	
Blessed Sacrament		4
Maud, Pa	4	
Charity		28
Mt. St. Joseph, Hamilton Co., Ohio	3	
Greensburg, Pa	2	
Halifax, Nova Scotia	4	
Mt. St. Vincent, N. Y	19	
Charity of the Incarnate Word		2
San Antonio, Tex	2	
Divine Providence		9
San Antonio, Tex	4	
Newport, Ky	5	
Dominicans		20
Caldwell, N. J	9	

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Galveston, Tex.	3	
Nashville, Tenn.	3	
Sinsinawa, Wis.	3	
Adrian, Mich.	2	
Franciscans		16
Stella Niagara, N. Y.	3	
St. Bonaventure, N. Y.	2	
Oldenburg, Ind.	2	
Milwaukee, Wis.	3	
Glen Riddle, Pa.	6	
Holy Child		2
Sharon Hill, Pa.	2	
Holy Ghost		3
Hartford,Conn.	3	
Holy Humility of Mary		4
Lowellville, Ohio	4	
Holy Names		2
Montreal, Que., Canada	2	
Immaculate Heart of Mary		8
Scranton, Pa.	8	
Jesus-Mary		3
Sillery, P. Q., Canada	3	
Mercy		61
Wilkes-Barre, Pa.	24	
Mt. Washington, Md.	4	
Nashville, Tenn.	4	
Pittsburgh, Pa.	4	
Cincinnati, Ohio	5	
Manchester, N. H.	2	
Charleston, S. C.	5	
Titusville, Pa.	2	
Hartford, Conn.	11	
Perpetual Adoration		11
New Orleans, La.	11	
Providence		2
St. Mary of the Woods, Ind.	2	
Sacred Heart of Mary		2
Tarrytown-on-Hudson, N. Y.	2	
St. Agnes		2
Fond du Lac, Wis.	2	
St. Joseph		46
St. Paul, Minn.	2	
St. Louis, Mo.	4	
Augusta, Ga.	4	
Wheeling, W. Va.	4	
Brentwood, N. Y.	4	
Baden, Pa.	4	
Chestnut Hill, Pa.	14	

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Hartford, Conn	4	
St. Augustine, Fla	6	
St. Mary		13
Lockport, N. Y	13	
Ursulines		11
Cincinnati, Ohio	1	
Waterville, Me	2	
St. Martin, Brown Co., Ohio	2	
Cleveland, Ohio	6	
Ursulines of the Blessed Virgin Mary		2
New York City, N. Y	2	

CHART 4

STUDENTS ACCORDING TO COMMUNITIES (DUBUQUE)

Benedictines		8
Duluth, Minn	4	
St. Joseph, Minn	4	
Charity, B. V. M		56
Dubuque, Iowa	56	
Dominicans		12
Sinsinawa, Wis	12	
Franciscans		81
Clinton, Iowa	5	
Dubuque, Iowa	66	
Manitowoc, Wis	10	
Franciscans of Perpetual Adoration		4
La Crosse, Wis	4	
Holy Heart of Mary		1
Beaverville, Ill	1	
Holy Ghost		2
Techny, Ill	2	
Loretto at the Foot of the Cross		6
Loretto, Nerinx, Ky	6	
Mercy		32
Denver, Colo	2	
Ottawa, Ill	2	
Cedar Rapids, Iowa	16	
Davenport, Iowa	7	
Independence, Iowa	5	
Most Precious Blood		4
O'Fallon, Mo	4	
Nostra Domina		2
Cedar Rapids, Iowa	2	
Presentation		19
Dubuque, Iowa	16	
Aberdeen, S. D	3	

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St. Agnes		2
Fond du Lac, Wis	2	
St. Joseph		2
Wichita, Kans	2	
St. Joseph of Carondelet		4
St. Paul, Minn	2	
St. Louis, Mo	2	
Visitation		20
Rock Island, Ill	6	
Dubuque, Iowa	14	

The academic work of the session showed an expansion over that of the preceding year, additional lecture and laboratory courses being given in Washington and Dubuque. In the former place 56 lecture courses of 30 hours each were offered and 6 laboratory courses of 60 hours each; and in the latter, 59 lecture and 7 laboratory courses of similar grade. The teaching staff numbered 34 at Washington, and 32 at Dubuque, a total of 66 instructors, of whom 34 were of the teaching force of the Catholic University, 10 of Dubuque College, and 22 additional instructors engaged for the summer session.

The official program as announced in the *Sisters College Messenger* was carried out with few changes. One course in history was omitted in Dubuque, owing to insufficient registration. The courses in agriculture and domestic science scheduled to be given by Miss Margaret R. McClean were supplied by Mr. Henry B. Froning and Sister M. Adelgundis, respectively. Rev. Romain F. Butin, S.M., gave the courses in Latin announced for Messrs. John W. Cretzmeyer and Matthew Gillen.

PATRICK J. MCCORMICK,
Secretary.

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EDUCATIONAL NOTES

THE CALL TO TEACH

If a man is to succeed as a teacher, he must have first in the very make of his mind and soul the divine call to teach, and secondly, he should have a large general culture and a thorough special training in his own department. Unless he has the first of these qualifications, no degree of excellence in the second will crown him with success.

He may be as learned as Scaliger or Erasmus, but if he has not in him the power of kindling another mind with the fire which burns in his own, if he cannot bring his soul into such close and loving contact with that of a receptive pupil that the latter shall be stirred by his impulses and fired with his enthusiasms and imbued with his passionate love of the truth he teaches, he has not in the highest sense the teaching power. The best part of the help which a genuine teacher gives to his pupil often consists not in the formal information he communicates on this or that topic but in the magnetism, the inspiration, the impartation of his own scholarly and truth-loving spirit. To this enkindling power he should add a kind of perpetual youthfulness, a freshness of spirit which keeps living and warm his sympathies with the young and which enables him to see things from the student's point of view as well as from the teacher's. He must also possess the ability and the desire to be ever learning. When a man stops acquiring knowledge, it is time for him to stop teaching. He cannot produce attractive and nutritious food for his pupils by incessantly threshing in the same monotonous way the very same straw which he has been turning over and pounding with his pedagogic flail for an indefinite period. With this rare combination of talent, scholarship and temperament he must also unite a pure and manly character and a certain heroic disre-

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gard of the high pecuniary remuneration which other callings in life offer to men like him. As Milton says, after completing his scheme of work for the school, "Only I believe that this is not a bow for every man to shoot in that counts himself a teacher, but will require sinews almost equal to those which Homer gave Ulysses."

JAMES B. ANGELL,
In *Educational Foundations*, Feb., 1915.

TESTING THE VALUE OF THE KINDERGARTEN

The value of the kindergarten as tested by its results is discussed by Miss A. M. Winchester in an annual review of kindergarten work just issued by the Commissioner of Education.

"For several years investigations have been undertaken in different cities," says the review, "for the purpose of ascertaining the advantage gained by children with kindergarten training over non-kindergarten children. The emphasis in these investigations has been placed usually upon the rate of speed with which the children make the successive grades."

"The fallacy of drawing conclusions from such surveys," says Miss Winchester, "is manifest at once. It is well-nigh impossible to gauge the speed correctly, because in the first grade both kindergarten and non-kindergarten children are placed together, and by the rule of uniformity which seems necessary in school systems, the teacher unconsciously standardizes the progress of her class. The laggards are brought up by dint of conscientious work, and the forward ones are held in leash, so that by the time the fifth or sixth grade is reached, whatever special impetus may have resulted from the child's kindergarten training has ceased to be measureable.

"In any event the permanent value of the kindergarten has little if any connection with the number of years required to go through the grades. The kindergarten's

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concern is with the content of the years rather than with their number; with the fullness of the life of the child rather than with the mere economy of time. Power to think and do, a tendency to assume right attitudes toward life, and ability to work and play happily with one's fellows—these are the results of training based upon the belief in education by development."

An investigation about to be undertaken by the International Kindergarten Union in this field, Miss Winchester points out, will involve making a study in several different cities of one set of children who entered kindergarten five years ago, and another set in the same school who did not attend kindergarten. The records of these children will be examined with reference to their interests, attitudes, spirit toward one another, and with reference to their proficiency in school studies. The quality and spirit of the teachers of these children as well as the quality and spirit of the homes from which the children come will be taken into consideration.

USE OF THE DRAMATIC INSTINCT

When we first began to talk about the dramatic instinct and its use in education the chief task was to open up something of the educational possibilities of a wisely directed use of the dramatic instinct, to try to illustrate its power to keep away the "shades of the prison-house" which too often "enclose the growing boy," to plead for the place of the emotions in education. Sometimes statistics were given to show how deep-seated and wide-spread is the hunger for satisfaction of the dramatic instinct as shown in the appalling records of the attendance of children and young people at moving-picture shows. People raised their eyebrows a trifle at the propinquity of the words "dramatic" and "educational." Dramatization was rather one of the "frills" in education which all good educators held in horror. Now that attitude on the

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whole has undergone a change. So universal is the effort to utilize the dramatic instinct in education that some have recently referred to it as a "craze" or even a "fad." A "craze" it may be, but a "fad" if wisely handled it cannot be for the relation of the sentiments to morality can never be again doubted, and no form of training is more potent in training the sentiments than dramatic play.

The danger, perhaps, now lies entirely in unwise handling. To those who still call dramatic play an educational "frill," one can only say "wise handling." That objection comes usually in schools where a play of little educational value is allowed to disrupt the regular work and is not so treated as to give substitute training of equal importance. The children are over-stimulated, fed on sweets for a time and relax at the end, with a very natural disinclination for bread and milk. Or, sometimes, those in the cast are over-trained, over-praised, made self-conscious little egotists and, of course, it is a little difficult thereafter for the conscientious teacher to persuade triumphant Cinderella that she must really learn long division!

Some teachers, required or stimulated to do a little dramatic work, carry a too severe method over into the dramatic work, and while the children enjoy it—one can but marvel at the elesticity and perennial persistency of childish joy—the spontaneity and initiative are pretty well crushed out—and with them the educational value. This instinct is primarily a play instinct and the joy of the doing should be apparent as much as possible. Some one has said, "Imitation is essentially making—minus the best thing in making—motive." In the same way, the ordinary school play is often play with all the initiative taken out. Perhaps there is more educational value in the story-play for children up to twelve than in the ready-made play. Children demand results quickly. It is bad psychology to defer the climax too long with them.

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The story-play offers climax closely following upon effort. But the story-play must not become fixed or set. There must be constant growth. If the words get set, and growing power of characterization is no longer apparent, it is time to leave the story for a time—perhaps for good.

Now, what are we definitely aiming at in dramatization —let us think particularly of the spontaneous acting-out of a story with the children's own words—which is variously called story-playing, dramatization or simplest dramatic play? We wish to vivify, elevate and enlarge the effect of the story. Then the story must be worth the effort. We wish—and this, I think, primarily—to provide opportunity for creative self-activity on the part of the child—with all that that includes of spontaneity, initiative and the inculcation of moral ideals. That is our aim —the aim of the leader. What is the child's aim? Probably, to have a good time, but soon enters in with some the desire to "show off," with others the inhibition of shyness or self-consciousness. The remedy for these two conditions is the same—an insistence upon the motive of *sharing*. "No, we don't want to see Sadie—we're not a bit interested in Sadie—we want to see Red Riding Hood." "Now all these children are waiting to see Red Riding Hood spy the wolf." "Oh, yes, but you'd like to have Ben, sitting in the back seat, hear what you say, wouldn't you?" Share, share, share! And be, *be!* Ignore any other possible personality—call your player Red Riding Hood—she is not *acting* Red Riding Hood—she *is* Red Riding Hood. Don't tell her to act *like* or *as if* this or that—but "Red Riding Hood is so sorry"; "well, wasn't Red Riding Hood frightened"; "how frightened you are, poor child!" The motive and the imagination once established in the mind of the child, the story will almost play itself. But suppose, through several years of inhibition or repressive influences, your player doesn't respond, suppose the story doesn't play itself. The

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principles are the same: self-activity—share—be. And with these principles the leaders will not say, as did one whom I was helping not long ago, after I had spent ten strenuous minutes building up in the child's mind a realization of the situation which would cause response—"Try to put more feeling in it!" Nor will she use that much used and little understood word "expression" which couldn't possibly help the child an iota, for if he had anything to express he'd express it quickly enough, once freed from inhibitions. If he pauses for words, ask him "What would the old witch say when she saw Hansel and Gretel eating her house up? That's the only house she has and she doesn't want it eaten up, and, anyway, she's a very cross, mean, old witch!"

No one can say just what words and images piled up will vivify any given child's images. Every situation is different. The leader can only try this and try that, be so filled with the spirit herself that she communicates it in the tones of her voice or by her unconscious gestures. Often another child can give the suggestion. But it is to be self-activity and it is better to build up the realization of the situation and get the player to give his own interpretation, if possible. Next best is imitation of another child, and last, imitation of the leader. And yet this is a subtle point. The leader must be ready with a model just at the moment when the player has reached his utmost and just before any sense of failure or discouragement enters. It is often better to free the class as a whole first, if possible, for naturally child drama develops just as Greek drama evolved—from the whole group to one actor and chorus and then two actors, and so on.

MRS. HOWARD S. BRAUCHER,
In *The Playground*, July, 1915.

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SUPERVISED STUDY

Among the many problems that rightly claim expert and scientific attention in the American school system none is more fundamental and, when rightly solved, more revolutionary than a classroom management dominated by supervised study. There are critics aplenty who are in accord with certain newspapers and periodicals in decrying the modern school in practically all of its administrative phases. It is interesting to note, however, that in this fault-finding very little is said about teaching children to study. In the large percentage of cases the trouble lies near at home. The taxpayer and the parent in all too many instances are responsible for some of the defects in the public school. For example, instance after instance might be cited where teachers have been eager for supervised study of some type, but parents have insisted upon the old type of recitation, have demanded a large amount of home study, have sneered at modern school fads and said: "The old education was good enough for us—it is good enough for our children."

The drift away from this so-called old education, however, is gradually becoming impressive. Scientific methods are supplanting traditional and emotional schemes of instruction. Out of a formerly rigid, mass method of teaching there is rising a more just, a more discriminating emphasis on individual differences. The child is no longer a small unit in a large group. Mental types are being recognized, individual types of reaction to the same subject-matter are being analyzed. The individual pupil is now being studied as possibly different from his classmates, and, therefore, requiring treatment or method of instruction quite varied from that adequate for the other members of the class. Some pupils work faster than others, but are not necessarily brighter.

These and similar considerations form the background of what is technically known as supervised study. In

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directing a pupil's method of study one does not necessarily give him a pair of crutches. In fact, at present, it is by no means exceptional for fond parents to write the essays and work the problems and do sundry other school tasks for their young hopefuls. The writer visited a school exhibit recently at which, among other school products, were displayed several rabbit-traps supposed to have been made by boys about eleven years old. Three of the ten traps were beautifully dressed, perfectly squared, nicely ornamented—in fact, quite worthy of a William Morris. A boy of eleven doing such work! The trap that won first prize was a rustic affair—old boards, untrimmed sticks, rusty nails, a soiled piece of butcher's twine being part of its make-up. But it worked! The night before the boy had caught two rabbits in that trap. Furthermore, *he* had made it. It was just the kind of trap that Huckelberry Finn or the modern Penrod might have made. Ambitious parents had made the others. Supervised study does not mean making the boy's rabbit-traps and letting him call the product his own. Supervised study does mean instructing the boy how to make such a trap, watching him at work, preventing energy and time-losing mistakes, and with it all training him in persevering, thorough work. In other words, supervised study is that method of instruction whereby each individual pupil in a class receives adequate direction in learning according to his own mental habits. It is not doing for the child what he should do for himself, but it is showing him how to do economically what he has been assigned to do.

In conclusion it will be of interest to quote from a letter written by Superintendent Charles C. Hughes, of Sacramento, Cal., explaining his abolishing of home study.

"I found that the average home made no preparation for children's study. If the standard was low, the light was inadequate and the surroundings often pernicious.

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As the home standards were raised, the social life of the family interfered, and the case was rare when a study-room, or even a study-place, properly lighted, heated or ventilated, was prepared for the child or children in the family. The parents were found either unable or unwilling to aid their children to study. We discovered that we were shifting to the home the duty which belonged to the school. After the plan was put into operation, we discovered that, although we had cut down the number of recitations considerably, the periods of intensive study under supervision made up many times for the reduction.

"We also found that we could make a better measure of the children; that teachers were, under the old system, apt to pat the quick boy on the back and praise him when he had studied probably not more than a few minutes at home, and scold his slower brother who had really put in considerable time, thus making a prig or a bluffer of the one and eventually discouraging the other. The school should not be a recitation machine. Study is more important than recitation. We are getting better results in our work and the teachers know their pupils better. The school is taking upon its shoulders its whole duty instead of only part of it. . . . One of the defects of our modern high school, with its fine specialization, lies in the fact that each teacher gives as much as any child can do in an evening, which results in a child having three or four times as much as he can do, with a further result that he becomes discouraged or attempts to bluff his way through."

Principal J. Stanley Brown echoes the same viewpoint in the following:

"Our observation and investigation led us to the belief that a great part of the so-called home study is time ill-spent when we consider the small return for the large amount of time. The teacher has no evidence that the theme written at home represents the pupil's work, nor that the demonstration prepared at home is the real ef

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himself forcibly and agreeably. Consequently all his efforts will be put forth in this direction, and with that definite end in view he will succeed.

Oral reproduction work will help him considerably. It will teach him concentration and also to be critical. He will carefully note how his classmate expresses himself. Neither the good nor the bad points will be overlooked.

All that has been said regarding oral self-expression applies likewise to written work.

To acquire a good style in oral or written work the child must read much. He must be taught to appreciate the work of good writers; to read beneath the surface. Beauties reveal themselves to the patient, diligent, appreciative student, not to the desultory reader.

In studying a masterpiece it is well to study the simplest words and phrases. This will train the child's power of observation. Keen observers live in a world apart, a world which the casual observer will never know.

In the study of poetry do not ask too many questions. Let the beauty of the poem sink in. Do not worry the children too much about the exact meaning of the poem. The poet himself, at times, could not tell that. Rather let the suggestiveness do its part.

Much depends upon the way the teacher draws out the child's latent qualities. She must be careful to train *all* his faculties from the beginning. People with splendid intellects are often poor speakers and writers, either because their imagination was not sufficiently developed, or because they were never taught to form orderly habits of thought.

Finally the teacher herself must be a lover of literature. She must ever strive to be a model of good English style for the pupil. He is under her influence the greater part of the day and consequently will, both consciously and unconsciously, imitate her manner of expression.

SISTER M. JUTTA, O. S. F.

Milwaukee, Wis.

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II

Judging from the amount of ink expended on the expression of views and plans for the teaching of English in our higher institutions of learning we might, indeed, expect the actual results to be a matter for rejoicing. New plans and devices are always on the market with promises of speedy and marvelous success in the event of their appropriate application. And yet the golden millennium seems to be as far away as ever. In spite of aids, arguments and discussions we have often poor, and for the most part rather unsatisfactory results to show. Though still unsolved the problem deserves our untiring efforts and earnest cooperation for its solution.

In the first place, it is obvious that without some more or less certain test of our work we are, indeed, open to all sorts of fads and foolish blundering. It is equally clear that the practical test to discover what we have accomplished must be determined by the results that have been attempted. In short, what has been or is our aim in teaching English? This seems to be the pivot on which the whole question turns, for methods and means will naturally adjust themselves round the vitalizing principle from which impulses must radiate. Is our aim in teaching English merely to discipline the mind, to study figures of speech and niceties of grammar, to pass entrance examinations? Or are there other ends of which these are merely the ramifications?

In the light of these principles I shall try to bring into bolder relief some few points which have proved themselves of sufficient importance to engage the attention of English teachers.

It is needful in the first place to keep in mind that the majority of our pupils do not go further than the high school at most, consequently their training in English must be adapted to the circumstances, *i.e.*, it must combine the cultural and the practical in such wise as to fit

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them for their place in life. Now an indispensable element of culture as well as usefulness is the ability to speak and write not only correctly but also with effect. No doubt the most natural way of acquiring habits of correct speech is by hearing good English spoken, and reading widely the best authors in the language. As to the question of grammar in this connection, there are misgivings here and there among efficient teachers of English regarding the amount of time to be devoted to it in the high school. Some drill and drill the pupils in grammar as the royal road to correct expression; others neglect grammar altogether on behalf of Shakespeare, maintaining that the crying need of advanced pupils in English courses is not drill in grammar or even in writing, but enlarging the imagination and broadening the vocabulary which a study of Shakespeare's dramas tends to develop. Notwithstanding this last view it seems that somewhere in the high school course a semester is needed for a careful drawing together of the grammar facts usually possessed by most pupils of fifteen. This should be more than a mere review of the technical grammar of the eighth grade. It should include a systematic study of the structure of the English sentence in a way that will give the pupil the power to formulate and judge his own speech accurately. Some time might also be devoted with profit to word-study—suffixes, prefixes, spelling, etymology, exact meaning and connotation. How conducive a study of this kind is to the increase of vocabulary and a corresponding clearness of expression is obvious to all. The theme work will, of course, furnish constant material for a minimum amount of drill on recurring mistakes. It has been found very helpful to leave a large share of this theme criticism to the class itself. Some teachers require from every pupil at least one comment on the themes which are read for the class by the writers. This method not only contributes to the development of individual judgment and concentration in the students, but also acts

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as an incentive to the production of the best work of which they are capable.

With respect to the subject-matter of composition it is hardly necessary to say that it should be suited to the capability and the interest of the student. Topics concerned with the thoughts, tastes, and sentiments kindled by reading will serve as excellent material. Composition of this sort draws out the individual characteristics of the pupil, expands his imagination, induces thought, and makes clearer the ideas engendered by intelligent reading. Nor should the practical phase of theme work be neglected—frequent and intelligent practice in the writing of friendly letters, business correspondence, newspaper articles, etc., which will round out the practical side of an English course.

We come now to our second great aim in the teaching of literature. Merely to plow our way through certain great books, to cover even superficially the whole field of English literature, to skim over the surface of some famous poems—this is not fulfilling the requirements of an English course. What, then, should be our aim? It should be to get the pupil to read with understanding and intelligent appreciation the best in English prose and verse. The ability to read with intelligence is as necessary for the boy going into business as for the student preparing for college. So rich a field in prose, poetry, and drama here opens before us that we need not be at a loss for reading matter interesting as well as inspiring and uplifting. This is a reading age; our pupils will read and must read; but, and here is the crucial question, what do they read? Have they even a faint idea of the untold treasures hidden away in the standard works of English literary art? Do most of our pupils leave us sufficiently equipped to read with pleasure Carlyle, or Ruskin, or Stevenson? Do they even desire to read them? It is just here that the directive influence of the wise teacher shows to best advantage. With tactful enthusiasm he will point

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out the fountains where his pupils may drink in pure, invigorating draughts, he will try to mold their tastes along right lines and develop in them a love for and an appreciation of the good in literature. For this end it is well to prescribe a certain amount of varied reading with a view also to refining the pupil's sentiments as regards honor, justice, friendship, and the beautiful in nature.

There is no more valuable mental discipline than to follow with care the development of a great thought as expressed in a piece of literary art; also, in following carefully another's thought one learns to express one's own. As a test of whether the pupils are really able to read, give them a passage they have never seen; ask them to outline or summarize it and explain it. This is a test of genuine ability and not of mere memory. If they prove their ability to read in this sense of the word, are they not prepared as well for ordinary life itself as for college work in English literature where extensive reading is the main necessity?

And lastly, it is worthy of our greatest efforts to nurture in our pupils the proper critical attitude. One means toward attaining this end has already been mentioned when speaking of themes which call for the pupil's expression of his impressions gained by reading. It is also helpful to question students tactfully regarding their preferences in the matter of reading, at the same time encouraging them to tell why they like such an author or such a book, and those particular passages in the book; what pleases them in the author's style, how he reveals himself in his work, and questions of a similar nature. This method not only draws out the ideas and sentiments of the pupil, but also develops in him a habit of reading between the lines and getting at the core of the subject. The informal discussion club lends itself still more to a method of this kind, especially where perfect freedom

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in the expression of views is encouraged, the wise teacher always, however, guiding the craft in proper channels.

These, then, are a few ideals which it is well worth our while to strive for in our work as teachers of English. The ends we outline for ourselves will in large measure determine the methods to be used, but an end we must have, and that definitely mapped out, if our work is to be otherwise than haphazard. And though there are many other aims as good and inspiring, it seems that when we have developed in our pupils habits of correct speech, a love for the good and noble in literature, and the proper critical faculty—it is safe to say that our work as teachers of English literature has not been in vain.

SR. M. FRANCIS XAVIER, O.S.B.

Elizabeth, N. J.

III

To my mind the most potent factors toward the improvement of English in the secondary schools are:

1. The teacher, her personality and her aims.
2. The material selected for study and the manner of presentation.
3. The class period itself.

Above all the teacher of English must be a lover of her subject and wholly imbued with it. Like the early spring flower that opens its chalice to the life-giving rays of the sun, she must open her heart and mind to the quickening Spirit of God manifesting Himself to all in the productions of men of letters. She must draw inspiration and power from the great masters in literature. She must live in the atmosphere of the literary accomplishments of the race. Only what comes from the heart goes to the heart. It is only in as far as she herself has first drawn from literature that she can communicate it to her pupils. Personally she must be tactful, enthusiastic, patient, kind, sympathetic and know how to appreciate every effort on the part of her pupils. It is abso-

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lutely necessary that she have the hearty cooperation of the other teachers to carry on her work effectively. Definite aims to be her guiding lines throughout the course must be kept in view.

These aims should be:

(*a*) A correct use of English in speaking and writing.

(*b*) An acquaintance with and appreciation of the best in English.

(*c*) The development of a critical faculty.

A correct use of English in speaking and writing should be the possession of every pupil leaving the high school. Parents have a right to expect this, at least, as a result of their elementary and secondary education.

A common fault in present practice is due, perhaps, to our failure to see that thought and language are twin products; we must deal with both in order to deal effectively with either. Self-expression is natural to the child. It is a form of self-activity in which he delights, provided we touch his real interests or wisely tax his ingenuity. Those pupils can give most and best who have received most and best. Many zealous teachers devote a great deal of time to written expression but overlook the importance of oral expression. "We learn by doing," consequently pupils should be given opportunity to express their thoughts; in other words, throughout the course there should be frequent exercises in oral composition.

Acquaintance with and appreciation of the best in English literature is not acquired by the study of figures of speech and of classical allusions, nor by preparing pupils to meet the college entrance requirements. There are higher and worthier aspirations for the teacher of English. Pupils must be taught to get at the soul of a literary selection, to read beneath the surface of the lines to catch the message, to see the beauty and truth underlying the printed words, to feel the emotion the author himself felt, so that they will turn to literature for solace, refreshment and joy in the weary hours of life. Unless

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we succeed in doing this we have not succeeded in teaching English.

Development of a critical faculty is the third aim. It means teaching pupils to discriminate between wholesome and unwholesome literature. The teacher must direct and form the pupil's power of discrimination until he is able to judge for himself. She will point out to him the strong and weak points of a selection, the lines containing a message for him and by adroit questioning lead him to reflect and thereby grasp the meaning of the passage.

The material for study should be chosen with the utmost care. Our high school pupils in the first and second years are mere children and must be regarded as such. The matter must be suited to their needs irrespective of the demands of the curriculum. The pupils must be taken as they are—not as they ought to be. In the beginning it is better policy to give them what they lack in the fundamentals rather than what they are not prepared to grasp. The collateral reading should be encouraged, carefully directed and kept stimulated. With it should be correlated the class study and written exercise. The minor authors, the authors of everyday life, should not be overlooked, but the pupil's mind and heart should be filled with beautiful inspiring verses and selections for every occasion and every season. He will then truly live and breathe in the atmosphere of literature.

Before presenting a new piece of literature the teacher does well to arouse interest and enthusiasm. She will never allow this interest to lag. It is far better to discontinue a selection just when the interest of the class is at its height than to allow it to dwindle before completing it.

The class period itself is very important. There should not be less than five 40-minute periods weekly. The hour should not be the last of the day when the pupils are tired and restless. It should be for them the happiest of the day, enlivened occasionally by song or interesting story. Everything connected with it should be of a pleasing na-

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ture so that they will look forward eagerly to that hour and consider it a pleasure—nay, more, a privilege—to become acquainted with the precious inheritance of English literature.

If we engender in the children love of English, aid them to get at its soul, the spirit of its beauty and its truth, if we succeed in giving them a practical use of correct English in speaking and in writing, get them to appreciate wholesome literature and thereby remove any likelihood for undesirable reading, we have done much toward the improvement of English in our secondary schools.

SR. M. CLARE, C. S. A.

Fond du Lac, Wis.

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CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The twenty-sixth commencement and conferring of degrees of the Catholic University of America took place on June 16, in the Assembly Room, McMahon Hall, with the Apostolic Delegate, Archbishop Bonzano, presiding. One hundred and fifty-nine candidates were presented for degrees by the deans of the faculty, the largest number in the history of the University. At the close of the exercises the Right Reverend Rector, Bishop Shahan, gave a review of the academic and financial condition of the University for the year. That Our Holy Father, he said, continued to take a profound interest in the Catholic University was seen by the Pontifical letter addressed to the three American cardinals on the occasion of the twenty-fifth anniversary. He had also raised the rector to the episcopal dignity and reappointed him to govern the University for another term of six years, thus confirming the close relations which have bound the University to the Holy See since its foundation.

In the School of Philosophy, the Rev. Leo L. McVay, S. T. L., of Providence, R. I., was made instructor in the Department of Education; Dr. Charles C. Tansill, of Washington, D. C., instructor in American History; John Thomas Drury, A. M., of Lynn, Mass., instructor in Economics; Martinez de Alva, of Mexico City, instructor in Spanish; the Rev. Dr. John O'Grady, instructor in Social Science. There are now in all seventy-five professors and instructors in the University. During the year academic instruction was furnished to 1,390 students. Of these 516 were in the five main schools of the University, 506 teaching Sisters in the summer schools, 51 in the Sisters' College, 190 in Trinity College and 131 in colleges of religious communities. The graduate students of the Knights of Columbus Foundation numbered 37.

Two new buildings have been opened this year, the Martin Maloney Chemical Laboratory, to be completed by the donation of $120,000 made by that generous benefactor. The new dining hall has been partially completed at a cost of $150,000 and provides dining accommodations for 450 students, also apartments for forty-two graduate students. A new and well

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equipped biological laboratory has been opened in McMahon Hall and the laboratory of experimental psychology has been enlarged and remodeled. A new laboratory of mechanical engineering, with an excellent outfit of lathes, drills, tools, etc., has been provided, in close touch with the Engineering Building, representing an outlay of $15,000.

The amount collected for the University in 1914 amounted to $69,009.05, several thousand dollars more than the previous year, a very noteworthy circumstance in view of the many heavy and insistent demands made on the generosity of our Catholic people during the past memorable year. From all sources, collections, donations, bequests, the extraordinary revenue of the University for the current financial year reached the figure of $315,323.50.

The University library received during the past year 6,482 volumes, making the total of books in the library 89,494. The library receives 387 magazines, of which 182 are complete. It may be stated here with satisfaction that owing to the efforts of the last two years the library of the Law School now numbers about 8,000 volumes. Among the most recent additions is the complete collections of books, "Moniteur Officiel" of Paris, from 1789 to 1816, donated by the Hon. Bellamy Storer, of Cincinnati, together with other valuable collections.

During the year the University has carried the following publications: *The Catholic Historical Review, The Catholic University Bulletin, The Catholic Educational Review, Salva Regina* and *Catholic University Announcements.*

It is with pleasure that the faculty announce the coming of a new religious community of teachers, which will henceforth have their house of studies at the University. The Fathers and Brothers of Mary, of Dayton, O., will open their house of studies next October in the vicinity of the University and their students will attend the University course.

The erection of the Administration Building of the Sisters' College has been undertaken. This desirable improvement has been made possible by the donation of a generous benefactress devoted to the best possible training for our Catholic teaching Sisters. The new edifice will contain a chapel, a dining-hall, classrooms, and laboratories. Two convents have already been built on the grounds of the Sisters' College, respectively, by the

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Sisters of St. Mary, of Lockport, N. Y., and the Sisters of Providence, of San Antonio, Tex. Fifty Sisters attended the college the past year, representing over twenty religious communities.

The efforts of Catholic women to build on the grounds of the University a noble temple in honor of Mary Immaculate are meeting with success. It is hoped that within two or three years the crypt or basement of this beautiful Gothic edifice may be begun and opened. As contemplated, the crypt would be about 32 feet in height and would furnish accommodation for 1,000 students. The beautiful plaster model of the shrine, now exhibited at the San Francisco Fair, is attracting much attention and meets with general approval.

The following is the list of graduates:

In the School of Sacred Sciences.

For the degree, Bachelor of Canon Law (J. C. B.):

Bro. Quitman Francis Beckley, O. P., College of the Immaculate Conception; Rev. Charles Ildephonsus Carrick, San Francisco, Cal.; Bro. Daniel Michael Galliher, O. P.; Bro. Francis Ambrose Howley, O. P., Bro. Hyacinth Lawrence Martin, O. P., College of the Immaculate Conception; Rev. Stephen Patrick McGarvey, Altoona, Pa., S. T. B. (St. Mary's University, Baltimore, Md., 1913); Bro. Charles Gabriel Moore, O. P., College of the Immaculate Conception; Rev. Joseph Julius Petrovits, Harrisburg, Pa.; Rev. John Leo Quinan, Halifax, N. S.; Rev. Leo Joseph Wissing, Peoria, Ill.

For the degree, Bachelor of Sacred Theology (S. T. B.):

Rev. William Howard Bishop, Baltimore, Md., A. B. (St. Mary's University, Baltimore, Md.), 1910, A. M. (ibid.), 1911; Rev. William Francis Boldt, Albany, N. Y., A. B. (Holy Cross College, Worcester, Mass.), 1911, Ph. B. (ibid.), 1911; Rev. Charles Ildephonsus Carrick, San Francisco, Cal.; Rev. John Justin Cosgrove, Peoria, Ill.; Rev. Humphrey Vere Darley, Denver, Colo., A. B. (Sacred Heart College, Denver, Colo.), 1910; Rev. Martin James Drury, New York City, A. B. (St. Joseph's Seminary, Yonkers, N. Y.), 1909; Rev. Michael Joseph Grupa, Omaha, Neb.; Rev. Francis Anthony Hemmer, New York City; Rev. George Aloysius Jeffrey, Scranton, Pa.; Rev. Carl Johann Liljencrants, Baltimore, Md.; Rev. Philip Maher,

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St. Louis, Mo.; Rev. Cornelius Francis McHugh, Scranton, Pa., A.B. (Holy Cross College, Worcester, Mass.), 1911; Rev. Joseph Anthony Mroziewski, Scranton, Pa.; Rev. William Thomas O'Brien, Boston, Mass., Ph. B. (St. John's Seminary, Brighton, Mass.), 1910; Rev. Daniel Pius O'Connell, Galveston, Tex.; Rev. Joseph Julius Petrovits, Harrisburg, Pa.; Rev. Gerald Bernard Phelan, Halifax, N. S.; Rev. John Leo Quinan, Halifax, N. S., Rev. William Clarence Sharpe, C.S.B., Toronto, Can., A.B. (University of Toronto), 1914; Rev. William Arthur Carey, C. S. C.; Rev. Peter Paul Forrestal, C. S. C.; Rev. Thomas Aquinas Lahey, C. S. C., Litt. B. (University of Notre Dame), 1911; Rev. William Francis Minnick, C. S. C., Holy Cross College; Rev. John Thomas Blankart, Rev. Jeremiah Carthage Harrington, Rev. John Raymond McGailey, Rev. Donald Alexander McLean and Rev. John Theobald, St. Paul Seminary.

For the degree, Licentiate in Canon Law (J.C.L.):

Rev. Celestine Anthony Freriks, C. PP. S., Collegeville, Ind., A. B. (St. Joseph's College, Collegeville, Ind.), 1906, J. C. B. (The Catholic University of America), 1912, dissertation: "Congregations of Simple Vows"; Rev. Peter Felix Hughes, Charlottetown, P. E. I., A. B. (Laval University), 1909, J.C.B. (ibid.), 1910, S. T. B. (ibid.), 1911, S. T. L. (ibid.), 1912, S. T. D. (ibid.), 1913, dissertation: "De Constitutione Tribunalis Diocessani in Causis Matrimonialibus."

For the degree, Licentiate in Sacred Theology (S. T. L.):

Rev. Stephen Patrick McGarney, Altoona, Pa., A. B. (St. Mary's University, Baltimore, Md.), 1909, A. M. (ibid.), 1910, S. T. B. (ibid.), 1913, dissertation: "The Doctrine of Original Sin and Social Progress"; Rev. Patrick Joseph Temple, New York City, S. T. B. (The Catholic University of America), 1914, dissertation: "The Child Jesus in the Temple."

In the School of Law.

For the degree, Bachelor of Laws (LL. B.):

Francis Patrick Barret, Litchfield, Conn.; Frank William Boyle, Warren, Ohio; John William Crolly, Scranton, Pa.; William Bertrand Davie, San Francisco, Cal., A. B. (St. Mary's College, Oakland, Cal.), 1911; John Thomas Dwyer, Ansonia, Conn.; Francis Joseph Glankler, Memphis, Tenn., A. B. (Christian Brothers' College, Memphis, Tenn.), 1912; Geo. Robert

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Grant, Midland, Md.; Francis Vincent Hertzig, Lansford, Pa.; Francis William Hyde, Franklin, N. J.; Henry Joseph Kelley, Poughkeepsie, N. Y., A. B. (Holy Cross College, Worcester, Mass.), 1912; Elias Thomas Ringrose, New Britain, Conn.

For the degree, Master of Laws (LL. M.):

Charles Lacey McClaskey, Bloomfield, Ky., A. B. (St. Mary's College, St. Mary, Ky.), 1911; LL. B. (The Catholic University of America), 1914, dissertation: "The Responsibility of Boards of Directors of Private Corporations to Shareholders for Ultra Vires Acts"; Joseph Jerome McConville, Scranton, Pa., B. S. (St. Thomas' College, Scranton, Pa.), 1907, A. B. (St. John's College, Washington, D. C.), 1912, LL. B. (Georgetown University), 1914. Dissertation: "The Development of Federal Control over Monopolies and Combinations in Restraint of Trade Since 1890."

For the degree, Doctor of Law (J.D.):

Peter Joseph McLoughlin, Worcester, Mass., A. B. (Holy Cross College, Worcester, Mass.), 1895; LL.B. (Georgetown University, 1897, LL.M. (ibid.), 1898. Dissertation: "The Constitution of the United States of America."

In the School of Philosophy.

For the degree, Bachelor of Arts (A. B.):

John Joseph Lynch, Dublin, N. H.; Francis Joseph Morgan, Dover, N. H.; Adolph Irwin Richmond, Vienna, Va.; George Augustine Ward, New York, N. Y.; John McGillicuddy Wiseman, Lewiston, Me.

For the degree, Master of Arts (A. M.):

Basil Thomas Bomot, Canton, Ohio, A. B. (Campion College, Prairie du Chien, Wis.), 1913. Dissertation: "The Law of Impeachment."

Staunton Edwards Boudreau, Chicago, Ill., A. B. (St. Francis Solanus College, Quincy, Ill.), 1911. Dissertation: "The Power of the Federal Government over Interstate Commerce is Intended by the Constitution to be Exclusive of State Control."

Francis Xavier Coughlin, Watertown, N. Y., A. B. (Holy Cross College, Worcester, Mass.), 1913. Dissertation: "Relation of the Government of the District of Columbia to Unemployment."

John Thomas Drury, East Lynn, Mass., A.B. (University of

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Pennsylvania), 1911. Dissertation: "President Jackson's Use of the Appointing Power."

Bro. Elesban Felix, F. S. C., Philadelphia, Pa., A. B. (St. John's College, Washington, D. C.), 1913. Dissertation: "A Study in the Formation of Habit."

James Vincent Gibbin, Fall River, Mass., A. B. (Brown University, Providence, R. I.), 1914. Dissertation: "The Origin, Growth, and Present Extent of Federal Jurisdiction over Interstate Railroads."

Ignatius Ambrose Hamel, Crookston, Minn., A. B. (The Catholic University of America), 1913. Dissertation: "Modern English and American Views of Sensation."

Fergus James McOsker, Providence, R. I., A. B. (St. Mary's University, Baltimore, Md.), 1910. Dissertation: "Habit Formation and the Teacher."

Arthur James Mannix, Winthrop, Mass., A. B. (Harvard University), 1914. Dissertation: "Some Aspects of Municipal Accounting with a few Remarks on Washington, D. C."

Bro. Richard, F. S. C., Ammendale, Md., A. B. (La Salle College, Philadelphia, Pa.), 1914. Dissertation: "A Study of the Monastery Schools of England from the Seventh Century to the Twelfth."

Louis Long Roberts, Carlisle, Ind., A. B. (Wabash College, Crawfordsville, Ind.), 1912. Dissertation: "The Influence of Nationality on the History of the Renaissance and Reformation."

Henry William Shay, Fall River, Mass., A. B. (Brown University, Providence, R. I.), 1909. Dissertation: "The Influence of New York on Presidential Elections."

Joseph Henry Weiler, Bellevue, Ky., A. B. (St. Xavier's College, Cincinnati, Ohio), 1914. Dissertation: "An Examination of the Power to Lay and Collect Taxes."

For the degree, Master of Philosophy (Ph. M.):

Rev. Michael Joseph Oliver, C. S. B., Toronto, Can., A. B. (University of Toronto), 1910. Dissertation: "The Difference Between Intellection and Sensation."

For the degree, Doctor of Philosophy (Ph. D.):

Bro. Chrysostom, F. S. C., New York, N. Y., A. B. (Manhattan College), 1881; A. M. (ibid.), 1903. Dissertation: "The

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Pedagogical Value of the Virtue of Faith as Developed in the Religious Novitiate."

Rev. Othmar Frederick Knapke, C. PP. S., Carthagena, Ohio, A. B. (St. Joseph's College, Collegeville, Ind.), 1906. Dissertation: "A History of the Theory of Sensation from St. Augustine to St. Thomas."

Rev. John O'Grady, Omaha, Neb., A. M. (The Catholic University of America), 1913. Dissertation: "A Legal Minimum Wage."

Rev. Henry Ignatius Smith, O. P., College of the Immaculate Conception. Dissertation: "Classification of Desires in St. Thomas and in Modern Sociology."

Charles Callan Tansil, Washington, D .C., A. B. (The Catholic University of America), 1912; A.M. (ibid.), 1913. Dissertation: "The Pennsylvania-Maryland Boundary Controversy."

Sister Antoinette Marie, S. M. D., Trinity College, A. B. (Trinity College), 1909; A.M. (ibid.), 1911. Dissertation: "The Attitude of the Church toward Witchcraft during the First Seventeen Centuries."

In the School of Letters.

For the degree, Bachelor of Arts (A. B.):

Joseph Patrick Derby, North Easton, Mass.; Edward Joseph Dowlin, Holyoke, Mass.; Richard Edwin Derum, Derby, Conn.; Charles Harold McEnerney, Ansonia, Conn.; Joseph Vincent Mooney, Clinton, Iowa; Michael Francis Xavier O'Connor, Mittineague, Mass.; William Joseph O'Toole, Gary, W. Va.; John Michael Russel, Waterbury, Conn.

For the degree, Master of Arts (A. M.):

Rev. David Baier, O. F. M., College of the Holy Land; Rev. John Leo Byrne, Dubuque, Iowa, A.B. (St. Joseph's College, Dubuque, Iowa), 1910; Walter Frederick Cahir, Cambridge, Mass., A. B. (Harvard University), 1914; Esmonde Hughes Callahan, Augusta, Ga., A. B. (Rock Hill College), 1914; Rev. William Clarence Sharpe, C. S. B., Toronto, Can., A. B. (University of Toronto), 1914.

For the degree, Doctor of Letters (L.H.D.):

Bro. Zachary Leo, F. S. C., Ammendale, Md., A. B. (St. Mary's College, San Francisco, Cal.), 1903; A. M. (ibid.), 1908. Dissertation: "Contrast in Shakespeare's Historical Plays."

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For the degree, Doctor of Philosophy (Ph. D.):

Rev. John James Jepson, S. S., St. Austin's College, A. B. (St. Mary's University, Baltimore, Md.), 1902; A.M. (ibid.), 1903; S. T. B. (ibid.), 1905. Dissertation: "The Latinity of the Vulgate."

In the School of Science.

For the degree, Bachelor of Arts (A. B.):

Joseph Vincent Byrne, Washington, D. C.

For the degree, Bachelor of Science (B. S.):

William Henry Furey, Ansonia, Conn.; John Raymond Lambert, Trenton, N. J.

For the degree, Bachelor of Science in Architecture (B. S. in Arch.):

Maurice Saul May, Washington, D. C., A. B. (Mt. St. Mary's College, Emmitsburg, Md.), 1912. Thesis: "A Large City Hotel."

Robert Joseph O'Neill, Washington, D. C. Thesis: "Design for a Modern Hospital."

Warren Ray Seltzer, Washington, D. C. Thesis: "An Academy of Fine Arts."

For the degree, Bachelor of Science in Chemical Engineering (B. S. in C. E.):

Frank Allen Feild, Little Rock, Ark. Thesis: "The Chemical Methods of Purifying the Precious Metals."

Philip Willard Shepard, Washington, D. C. Thesis: "The Fixation of Atmospheric Nitrogen."

For the degree, Bachelor of Science in Civil Engineering B.S. in C.E.):

Joseph Bernard Corridon, Washington, D. C. Thesis: "Design of the Floors, Columns and Girders of a Reinforced Concrete Building."

George Leo Degen, Washington, D. C. Thesis: "Design of 440-Foot Railroad Bridge, Bow String Crossing, Bow String, Oregon."

Clarence Robert Dooling, Denver, Colo. Thesis: "Design of Steelwork for 6-Story Office Building."

John Lawrence Druhan, Brooklyn, N. Y. Thesis: "Grade Crossing Elimination at Hyattsville, Md."

Charles Eugene Edwards, Jr., Washington, D. C. Thesis: "A 3-Hinged Arch Roof Truss."

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Ernesto Roman Gutierrez, Mexico City, Mex. Thesis: "Design of a Masonry Arch Bridge."

Philip Henry Hornig, Washington, D. C. Thesis: "An Elevated Water Tank."

Thomas James Marsden, Washington, D. C. Thesis: "Design of Imhoff Septic Tank for Hall Town, Virginia."

John Elmore McCarron, Lynchburg, Va. Thesis: "Design of a Reinforced Concrete Grand Stand."

Mark Milton Trumbull, Washington, D. C. Thesis: "Design of a Single-Track Cantilever Bridge."

For the degree, Bachelor of Science in Electrical Engineering (B. S. in E. E.):

Martin Edward Lynch, Manassas, Va. Thesis: "The Design of the Logan County, West Virginia, Electrical Power Transmission Line."

Edward Aloysius Murphy, Washington, D. C. Thesis: "A Proposition of Changing Over from Alternating Current to Direct Current on the Washington, Baltimore and Annapolis Electric Railroad." (With P. J. White.)

Jeremiah Francis O'Donnell, Washington, D. C. Thesis: "A Discussion of the Changing Over of the Present Electric Power Plant at the United States Soldiers' Home, Washington, D. C., from Direct Current to Alternating Current."

Charles Joseph O'Reilly, Washington, D. C. Thesis: "A Critical Study of the Congressional Heat, Light and Power Plant at Washington, D. C."

Peter Joseph White, Johnstown, Pa. Thesis: "A Proposition of Changing Over from Alternating Current to Direct Current on the Washington, Baltimore and Annapolis Electric Railroad. (With E. A. Murphy.)

For the degree, Bachelor of Science in Mechanical Engineering (B. S. in M. E.):

John Aloysius Dugan, Washington, D. C. Thesis: "A Heat Loss Test on Caldwell Hall of the Catholic University of America."

Eugene Ferdinand Page, Brooklyn, N. Y. Thesis: "A Test on the Heating of Graduates' Hall of the Catholic University of America, including a Comparison of the Actual Radiation Installed with the Theoretical."

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For the degree, Doctor of Science:

Rev. Daniel Da Cruz, O. F. M., College of the Holy Land. Dissertation: "A Contribution to the Life History of Lilium Tennifolium."

In the Catholic Sisters' College.

For the degree, Bachelor of Arts (A. B.):

Of the Sisters of St. Agnes, Sister Mary Clare M., Fond du Lac, Wis.

Of the Sisters of St. Benedict, Sister Aloysia, Bristow, Va.; Sister Mary Coletta, Ferdinand, Ind.

Of the Sisters of Charity, Sister Eveline and Sister Generosa, Mount St. Joseph, Ohio.

Of the Sisters of Charity of the Incarnate World, Sister Mary Benignus, San Antonio, Tex.

Of the Sisters of Divine Providence, Sister Mary Hope, San Antonio, Tex.

Of the Sisters of St. Dominic, Sister Mary Concepta and Sister Mary Joseph, Caldwell, N. J.

Of the Sisters of St. Joseph, Sister Mary Francella and Sister Mary Rose Anita, Philadelphia, Pa.

Of the Sisters of St. Mary, Sister Leo and Sister Magdalen, Lockport, N. Y.

Of the Sisters of Mercy, Sister Mary Borromeo, Wilkes Barre, Pa.; Sister Mary Charles J., Manchester, N. H.; Sister Mary Eustochia, Pittsburgh, Pa.

Of the Lay Students, Miss Catherine Mitchell, Buffalo, N. Y.

For the degree, Masters of Arts (A. M.):

Of the Sisters of St. Benedict, Sister Mary Adelgundis, St. Joseph, Minn., A. B. (St. John's University, Collegeville, Minn.), 1914; Sister Mary Magna, St. Joseph, Minn., A. B. (St. John's University, Collegeville, Minn.), 1914; Sister Mary Joseph, Guthrie, Okla., A. B. (The Catholic University of America), 1914.

Of the Sisters of Charity, Sister Mary Agnes, Mt. St. Joseph, Ohio, A. B. (Mt. St. Mary's of the West, Cincinnati, Ohio), 1880; Sister Mary Gervase, and Sister Mary Rosaria, Halifax, N. S.

Of the Sisters of Charity of the Incarnate Word, Sister Mary Dympna, San Antonio, Tex., A. B. (College of the Incarnate Word, San Antonio, Tex.), 1912.

Of the Sisters of St. Dominic, Sister Mary Alma, Newburgh,

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N. Y., A. B. (The Catholic University of America), 1914; Sister Mary Edmund, Sinsinawa, Wis., A. B. (St. Clara College, Sinsinawa, Wis.), 1914.

Of the Sisters of Divine Providence, Sister Mary Antonina, San Antonio, Tex., A. B. (Our Lady of the Lake College, San Antonio, Tex.), 1914.

Of the Sisters of St. Francis, Sister Marie Antoinette, Stella Niagara, N. Y., A. B. (The Catholic University of America), 1914; Sister Mary Geralda, Stella Niagara, N. Y., A. B. (The Catholic University of America), 1913.

Of the Sisters of St. Joseph of Carondelet, Sister Mary Edwin, St. Paul, Minn., A. B. (St. Catherine's College, St. Paul, Minn.), 1914; Sister Mary Puis, St. Louis, Mo., A. B. (The Catholic University of America), 1913; Sister Rose Beatrice, Troy, N. Y., A. B. (New York State College for Teachers), 1914.

Of the Ursuline Nuns, Sister Mary Bernard, Cincinnati, Ohio, A. B. (The Catholic University of America), 1914; Sister Mary Magdalen, Cleveland, Ohio, A. B. (The Catholic University of America), 1914.

Of the Lay Students, Miss Margaret Carnel, St. Paul, Minn., A. B. (St. Catherine's College, St. Paul, Minn.), 1914.

For the degree, Doctor of Philosophy (Ph. D.):

Of the Sisters of St. Dominic, Sister Thomas Aquinas, Sinsinawa, Wis., A. B. (The Catholic University of America), 1912; A. M. (ibid.), 1913. Dissertation: "The Pre-Socratic Use of Psyche as a Term for the Principle of Motion."

THE CATHOLIC EDUCATIONAL ASSOCIATION

From many sources reports have come of the very successful convention of the Catholic Educational Association, held at St. Paul, Minn., June 28 to July 1. From the opening session until the general meeting on the evening of July 1 the various departments of the Association were engaged in discussing some of the gravest problems of Catholic education in the United States. The program as published in the June number of the CATHOLIC EDUCATIONAL REVIEW was carried out without any serious modifications.

The Most Reverend Archbishop gave the delegates a hearty welcome to his new cathedral and at the opening Mass de-

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livered the most notable discourse of the convention on "Catholic Schools for Catholic Youth." This address will appear in the proceedings of the convention and ought to make the volume of more than ordinary interest to Catholic teachers.

At the close of the convention the following message was received from the Holy Father, Pope Benedict XV:

"Monsignor Ireland:

"The Holy Father accepts with gratification the sentiments of homage, or attachment and of obedience from the National Association for the Promotion of Catholic Education assembled in St. Paul under the patronage of Your Grace and rejoices in its auspicious progress and prays for new and richer growth of this meritorious Association. With his whole heart he bestows upon Your Grace, upon the President and members of the Association as also upon its work the Apostolic Benediction—the pledge of the favors of heaven.

(Signed) Cardinal Gasparri."

The delegates adopted the following general resolutions:

Resolutions

The twelfth annual meeting of the Catholic Educational Association finds in the reports of its delegates from all sections of our country, gratifying evidence of earnestness, of solid progress, constant improvement in Catholic education.

1. For these excellent results, the Association makes public acknowledgment to the generosity of the Catholic laity, the self-sacrifice of our teachers and the untiring zeal of the pastors and priests, all united and inspired by our bishops. Few things in the history of Christian generosity the world over parallel the munificance of the Catholics in America in behalf of their schools, their colleges and their universities.

2. The Association urges that vocations to the Brotherhoods and Sisterhoods of the Church should be encouraged and fostered by priests and people in thorough advice and exhortation and through the Christian virtue of self-sacrifice.

3. Vocations will multiply where high Christian ideals flourish and where the true spirit of Catholicity is manifest. An effective means for implanting genuine Catholic principles is the reading of Catholic papers and Catholic books. The school is the place to awaken the taste for such reading.

4. The Association heartily recommends the education of our children in the music of our liturgy and in the hymns of the Church. It is desirable that the Catholics of our country should have certain hymns known to all, hymns which will

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awaken and perpetuate Catholic devotion and serve as a sympathetic bond to unite Catholics of all nationalities in our common worship.

5. The Association exhorts Catholic parents to make every sacrifice that children may attain the highest education in high school and college and may fill the ranks of every honorable profession.

6. But as for the larger number of our people, this higher education is unhappily not possible, the Association deprecates the over-loading of the curriculum, the multiplication of subjects, the introduction of new and untried methods and means to the exclusion of the solid essentials of education. Some necessary facts of the world and of life, and above all an accurate knowledge of the elements of our language for speech and writing, should be imparted to our pupils by energetic drill. True democracy in education requires that the whole people be possessed of what is necessary before a privileged few be given what is helpful.

7. The Association gladly welcomes and wishes to see multiplied all agencies for education of whatever kind which will keep our young away from dangerous associations and under Catholic auspices. The burden put upon our generous teachers will be willingly borne because of the benefits to our faith from night schools, vacation schools and other courses for the Catholic instruction of our youths.

8. The Association recommends that every Catholic, especially our educational authorities, scrutinize carefully and limit strictly all attempts at legislation which would interfere with our educational liberties as citizens and would introduce class legislation under the guise of social welfare.

9. The Association returns thanks to our Holy Father for his blessing bestowed each year on this meeting of the Catholic educators of the United States and to his Excellency, the Apostolic Delegate, for his very kind letter of sympathy and encouragement.

10. The Association is very grateful to His Grace, the Most Reverend John Ireland, Archbishop of St. Paul, for his cordial reception to our delegates, his eloquent and inspiring address and his sympathetic interest in our proceedings.

13. The Association desires to express the deepest sorrow for the loss sustained by the death of its distinguished and devoted member, Rev. Timothy Brosnahan, S. J.

KNIGHTS OF COLUMBUS SCHOLARSHIPS

Fourteen candidates have successfully competed for the Knights of Columbus Graduate Scholarships at the Catholic University. The examinations were held at State centers and

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presided over by an official of the Order. Cardinal Gibbons, acting upon the results of the examination, has awarded the scholarships as follows:

Edward Joseph Amberg, Chicago, Ill.; Michael Barrett Carmody, Fair Haven, Vt.; John E. Dunphy, Portland, Me.; Frank Allen Feild, Little Rock, Ark.; Lambert K. Hayes, Chicago, Ill.; Lawrence Joseph Jackson, Mansfield, Mass.; Clarence Emmett Manion, Henderson, Ky.; Joseph Vincent Mooney, Clinton, Iowa; Francis Joseph Morgan, Dover, N. H.; Joseph Nelson Rice, Weymouth, N. S.; Charles Elliott Roberts, Carlisle, Ind.; John Michael Russell, Waterbury, Conn.; Rudolph C. Schappler, Springfield, Mo.; Herbert Hilary Sullivan, Pittsburgh, Pa.

The graduate students are free to pursue a course of three years' research work at the University, leading to the degree of Doctor of Philosophy. If they prefer to stay a shorter time, they may obtain the Master's degree in Arts, Letters, Science, Philosophy or Law. Each scholarship is worth $400 and carries with it room, living, and tuition at the University during the allotted period.

NEW CATHOLIC COLLEGE FOR WOMEN

The Sisters of Loretto are preparing to open a new college for women at Webster Grove, St. Louis. It is expected that the first sessions will be held in the new buildings in September, 1916. The freshman class of the new college will be organized this September at Loretto Academy, Kansas City, Mo.

NEW DANTE SOCIETY

With a view to promoting the study of the Italian language and literature and in particular the works of the great Tuscan, a Dante Society has been organized under the auspices of the Catholic University. At the initial meeting of the new society, which was held on May 10 at the residence of Rev. Dr. William Turner, in Brookland, Right Rev. Bishop Burke, of St. Joseph, Mo., was elected Honorary President of the society and the following officers were chosen: Right Rev. Bishop Shahan, Rector of the University, President; Very Rev. Dr. Pace, Vice-President; Rev. Drs. Philip Bernardini and Paschal Robinson, Secre-

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taries; and Rev. Dr. Turner, Librarian. The Very Rev. Dr. Dougherty, Vice-Rector of the University, and Dr. Joseph Dunn were elected members of the Executive Committee.

In addition to the general object of the society—which it will seek to attain by special lectures on the life and work of Dante, by the printing of papers dealing with the same subject, by the foundation of reading circles, to be visited by lecturers authorized by the society and by the establishment of a Dante Library at the University—the new society will act as a sub-committee of the General Catholic Committee recently formed at Ravenna, Italy, to take charge of the celebration of the Seven Hundredth Anniversary of Dante's birth, which occurs in 1921.

PATRICK J. MCCORMICK.

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Pragmatism and the Problem of the Idea, by the Rev. John T. Driscoll, S.L.T. New York, Longmans, Green & Co., 1915: pp. xxvii+274.

The author of *Pragmatism* is well known to thoughtful Catholic readers in the English-speaking world. His volumes *Christian Philosophy, The Soul and Christian Philosophy, God,* etc., have proved stimulating and helpful to many readers, as have his contributions to contemporary periodical literature. The scope of *Pragmatism* is best stated in the author's own words: "The present volume is the result of studies carried on for some years in an endeavor to show that the most recent theory of philosophy known as pragmatism rests upon an erroneous philosophical basis.

"That the ground-work of pragmatism is a false conception of the idea was fully illustrated by the author in a course of lectures delivered at the Catholic Summer School of America during the session of 1902. This course is summed up in the chapter of the present work entitled "Absolute Pragmatism." A critical analysis of the works published by the leading exponents of pragmatism has fully confirmed the judgment of the writer.

"The plausibility of the arguments advanced, and the fact that in the last analysis God in the Christian sense of the term is excluded from human thought and life, make their theory especially dangerous.

"The proof that pragmatism is fundamentally false is based on data taken from the writings of Professor Royce and the late Professor James, of Harvard; Professor Dewey, of Columbia; Professor Schiller, of Oxford, and Professor Bergson, of the College of France, who are recognized as the leaders of the new philosophy.

"The author gratefully acknowledges the privilege granted by the editors of the *American Catholic Quarterly Review* and of the *North American Review,* to reprint articles which appear in Chapters II and IV.

"In presenting the volume to the public the hope is entertained that a discussion of this kind will prove of some value

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toward the reconstruction of philosophy on a sane and sound basis."

Stray Leaves or Traces of Travel, by Rt. Rev. Alexander MacDonald, D.D., Bishop of Victoria, B. C. New York, Christian Press Association, 1914: pp. 171; $1.00.

This little volume gives an interesting account of Bishop MacDonald's trip through Europe to Rome and back. It is in the form of excerpts from his diary. It makes pleasant and interesting reading.

First Principles of Chemistry, by Raymond B. Brownlee, Robert W. Fuller, William J. Hancock, Michael D. Sohon, Jesse E. Whitsit. Boston, Allyn & Bacon, revised edition, 1915: pp. x+526.

In this new edition obsolete matter has been eliminated; some paragraphs have been recast in the interest of lucidity. A chapter on chemical equilibrium and one on radio-activity have been added. An unusual feature, and one which is much to be commended, is the inclusion in the volume of brief biographies, accompanied by pictures of twenty of the foremost chemists who have contributed to the building of the science. The pupil who is familiarized with the face, the date and the chief contributions of Lavoisier, Priestly, Bunsen, Dalton, Richards, Morley, Berzelius, Davy, Faraday, Arrhenius, van't Hoff, Castner, Solvay, Frasch, Ramsay, Acheson, Hall, Mendelejeff, Duncan and Madame Curie, has a possession that is not less valuable than the knowledge of how certain chemical experiments are performed. In this way he gains perspective and interest which, in many instances at least, will mature into a systematic knowledge of the development of chemical science.

T. E. SHIELDS.

The Use of Money, How to Save and How to Spend, by Edwin A. Kirkpatrick. Indianapolis, Bobbs-Merrill Co., 1915: pp. xx+226.

This book constitutes one of the volumes of the Childhood and Youth Series edited by M. V. O'Shea, Professor of Educa-

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tion in the University of Wisconsin. Professor O'Shea, in his introduction, states the problem toward the solution of which the book aims at making a valuable contribution. Few will find anything to object to in this statement of the case: "Present-day family life in the city is not well adapted to give children a right understanding of financial operations, small or large. Probably the great majority of city children do not in the ordinary course of events have experiences which impress on them the value of money and the need of restraint, or at least of reasonable economy, in expending it. In many homes, and the number seems to be increasing constantly, the children easily gain the notion that anything they want or that is required for the maintenance of the household can be secured by telephoning for it. Those who spend the funds of the household ordinarily do not produce them. In the city children usually do not come into contact with the workers of the household when the latter are exerting themselves to earn the money with which to pay the bills. When the father is at home the children tend to regard him simply as one member of the household, and he makes little or no impression on them as a producer. When their requests for money are not readily granted, they tend to look on the one who controls the resources as 'mean' or 'stingy.' When one has not put forth effort one's self as a producer one cannot easily take the point of view of the one who has earned by the sweat of his brow, and who is disposed to expend the results of his effort only for necessary purposes. Further, when children are in no way responsible for meeting the obligations created by the household, they cannot realize the necessity of being cautious about incurring obligations. It was different in an earlier day, however, when the children lived close to the parent who was working to secure money, and when they heard everyone around them talking about not contracting a debt until one had the money to pay for it. Then they gained experience which enabled them to interpret a dollar in terms of actual work; that is, they learned to appreciate the value of money.

"The writer has had the confidence of some parents regarding financial experiences with their children. Here is a more or less typical case. A man now 45 years of age has acquired a reasonable competence by hard work and thrifty habits. He

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has a family of four children, the oldest 19, the youngest 8. In order to make his wife and children happy and save them from hard work of every kind he has provided them with an attractive home and has willingly paid their bills up to the limit of his capacity. But with growing years the demands of his children have constantly increased, until now he cannot meet them. Until recently he has never discussed any business matter in his household. It has been the custom for his wife and children to telephone for practically anything they wished and order the bill to be sent 'to the office.' As a consequence, they have come to feel that the chief trouble involved in securing what they wish is in telephoning for it, or in waiting to have it made or delivered. That someone has had to earn what they have expended has not been deeply impressed on them. The father has found it necessary of late, however, to talk to his children about their expenses, but he does not appear to be able to induce them to take his point of view. He is beginning now to feel that they are quite unreasonable in their demands and that they show no gratitude for what they receive; and he is coming to see that they are very poorly equipped to do anything for themselves or to keep their expenditures within proper bounds. It is inevitable that henceforth in this household there should be a good deal of disturbance over the question of adjusting expenses to resources."

We have many volumes issuing from the press dealing with the problem of education from the teacher's viewpoint. If *Use of Money* will help parents to solve many of the perplexing problems which have arisen owing to recent economic conditions, it will have a very wide sale. Many of our men devote all their intelligence and energy to the making of money. The problem of training the household to use money properly is of equal importance. In fact, unless this problem is solved satisfactorily, the more money that is earned the more disastrous will be the result in family life.

T. E. SHIELDS.

Education for Industrial Workers, A Constructive Study Applied to New York City, by Herman Schneider. Yonkers-on-the-Hudson, World Book Company, 1915: pp. x+98; 90c.

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The book is one of the latest volumes of the School Efficiency Series. The author is Dean of the College of Engineering in the University of Cincinnati. The book considers the conditions of modern industry and how best to prepare children to earn their living under these conditions. The difference between energizing and enervating occupations is made clear. What vocational and continuation schools are and what they can do to train for energizing occupations and to counteract the tendency to drift into the enervating lines of work, are subjects on which Dr. Schneider has valuable conclusions to offer.

Commercial Education in Public Secondary Schools, by F. V. Thompson. Yonkers-on-the-Hudson, World Book Company, 1915: pp. xii+188.

This volume of the School Efficiency Series, edited by Professor Hanus, of Harvard University, was contributed by Professor Thompson, the organizer and first principal of the Boston High School of Commerce and present Assistant Superintendent of the Boston Public Schools. "The purpose of the present book is to offer a descriptive, critical, and constructive treatmen of current problems in commercial education; the treatment is further limited to the problems of secondary schools. Throughout the book will appear the conviction of the author that readjustment of organization and methods, changes of direction, and expansion of our conception of the province and purposes of commercial education are imperatively needed."

Religious Education in the Family, by Henry F. Cope. Chicago, The University of Chicago Press, 1915: pp. xii+298.

The volume is one of the Constructive Studies of the University of Chicago Publications in Religious Education, edited by Ernest D. Burton, Shailer Mathews and Theodore G. Soares. The author attempts to offer help to the parents particularly in the discharge of their duties toward the religious education of their children. He is not a Catholic and naturally presents the whole subject from a non-Catholic standpoint. His chapters, however, cannot fail to prove suggestive and stimulating, even to Catholic parents.

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Hermeneutics or Rules for Interpreting the Vulgate, According to the Mind of St. Francis de Sales, by J. J. Isenring, O.S.F.S. Echo, Childs, Maryland, 1915; pp. 109.

In consonance with a passage in the letter by which Pius IX declared St. Francis de Sales Doctor of the Church Universal and in which the Holy Father praised the saint for the light which he had shed on many difficult and obscure passages of the Scripture, Father Isenring brings together the various rules with the interpretation of the Scripture which are found scattered through the writings of the illustrious Doctor.

The Catholic's Ready Answer, A Popular Vindication of Christian Beliefs and Practices Against the Attacks of Modern Criticism, by Rev. M. P. Hill, S.J. New York, Benziger Bros., 1915: pp. xxiii+490; $2.00 net.

This volume grew out of an undertaking to translate into English the "Modern's A, B, C" by F. X. Brors, S.J. Many editions were found necessary to bring the book up to date and adapt it to the needs of English-speaking countries.

The Protestant Churches, Their Founders, Histories and Developments. How the Reformation Spread. The Beliefs, Practices, Customs and Forms of Worship of the Different Denominations. Their Ministers, Congregations, Membership and Cost of Buildings, by Rev. James Luke Meagher, D.D. New York, Christian Press Association, 1914: pp. 653; $1.25 net.

The Society of the Sacred Heart, by Janet Erskine Stuart. London, Convent of the Sacred Heart, Roehampton, 1914: pp. 116.

"Reverend Mother Stuart wrote this little book during her voyage to Australia in 1913. The letter which she sent with the manuscript to the Convent, Roehampton, contained these words:

" 'It is quite a little book of the sea—for it was planned on the Adriatic, begun on the Red Sea on the first Friday of November, mostly written on the Indian Ocean, and finished on the South Pacific on the feast that is one of my great days—St. Thomas of Canterbury—full of associations and memories.'

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"The first copies of the book were printed the day after Reverend Mother Stuart's death, which took place on October 21, 1914."

Mother Stuart placed the Catholics of the English-speaking world under a deep debt of gratitude by her splendid contribution to Catholic education in her work, "The Education of Catholic Girls," which has only just begun its career of usefulness. Those who have benefited by her former work will turn with eager anticipation to this little posthumous volume from her gifted pen. It would be difficult to give in small space a better idea of the work than that which she herself gives in the brief half-page of introduction:

"It is not easy to write of things that are actually in being, between a past that is only beginning to lengthen into distances and a future that is still unknown. Events move quickly, and living things modify themselves even while they move.

"But at any time in the life of a corporate body that owes a debt of gratitude to God, to the Church, and to its first authors, a true picture, though a fleeting one, may be given of it as it stands today; thankful for the past and hopeful for the future, striving in the present to realize the purpose for which it has come into being.

"This is what is aimed at in the following sketch of the Society of the Sacred Heart. It is not the story of its life, it is merely an attempt at a character sketch, and an expression of its gratitude to God, to the Church, and to all those who honor it with their friendship."

A Garden of Girls or Famous Schoolgirls of Former Days, by Mrs. Thomas Concannon, M.A. London, Longmans, Green & Co., 1914: pp. 246; $1.00 net.

This book, we are told, aims at a reconstruction as faithful and accurate as careful research could achieve, of the real school life and education of real little girls in many ages and in many lands.

The King, the Kaiser and Irish Freedom, by James K. McGuire. New York, The Devin-Adair Co., 1915: pp. 313.

The preface of this work shows Mr. McGuire's attitude, which

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is pronouncedly pro-German. We quote the opening paragraph:

"This book is made necessary by the studied violations of neutrality on the part of certain Anglo-American newspapers, by the misrepresentation of the true spirit of Irish nationality at home and abroad, by the vilification of Germany, the infamous distortion of the truth by various writers, and, above all, by the growing probability that this section of unfair America, by no means in a majority, will destroy all hope of the United States becoming the arbiter at the end of the European war. The German people must understand that the Anglo-American newspaper is without real influence among the people and that in this war it does not represent the true state of public opinion."

At the Back of the North Wind, simplified by Elizabeth Lewis, from George Macdonald's "Stories for Little Folks." Philadelphia, J. B. Lippincott Co., 1914: p. 126.

This story is full of imagination and fancy. It is a story that might well be told to the little ones by the teacher or read to them.

Longfellow's "Evangeline," A Tale of Arcadie. Study and Interpretation with Comments, Outlines, Maps, Notes and Questions, by Lucy Adella Sloan. Chicago, Sloan Publishing Co., 1914: pp. 96; cloth, 35c net; paper, 20c net.

This little book is eminently suited for children in the upper grades of our elementary school. English classics presented in this form are much better suited to meet the interests of the pupils in the upper grades than as a reader, no matter how carefully compiled.

The Greyfriar Book of English Verse, Selected and Arranged for the Use of Junior Forms, by Guy Kendall. London, Longmans, Green & Co., 1915: pp. xii+171.

This little volume should prove serviceable for supplementary reading in the fifth and sixth grades.

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The Dream of Scipio, by Marcus Tullius Cicero, Edited, with an Introduction, Notes, and an English Translation, by James A. Kleist, S.J. New York, Schwartz, Kirwin & Fauss, 1915: pp. 55.

"While the author has prepared this edition of *The Dream of Scipio* with special reference to the needs of freshmen using his *Aids to Latin Prose Composition,* he has yet endeavored so to present the matter as to make it intelligible and profitable to the general reader of Latin."

Vorwärts, a German Reader for Beginners, by Paul Valentine Bacon. Boston, Allyn & Bacon, 1915: pp. 51.

Vorwärts is designed for use in the first year of the study of German, and is the simplest German reader that can be made. The pupil reads German the very first day. It is as interesting as it is simple—fully illustrated, and containing poems and songs.

The Ideal Catholic Readers, by a Sister of St. Joseph. New York, The Macmillan Co., 1915: price, primer, 30c; first reader, 30c; second reader, 35c.

Rational Athletics for Boys, by Frederick J. Reilly. Boston, D. C. Heath & Co., 1915: pp. 123.

"In November, 1911, the Committee on Athletics, of the New York Board of Education, Gen. George W. Wingate, Chairman, issued a pamphlet calling attention to the system of 'general athletics' then in use in Public School No. 2, Manhattan, stating that its 'success has been so pronounced that it is desired to call it to the attention of the principals and teachers throughout our educational system.'

"'Rational Athletics,' as this system was called later, was at that time in its infancy. Since then it has been developed to such an extent that its sponsors feel that it is time a full and complete description of this work were given out. Hence this manual."

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Eugenics, by Edgar Schuster. Baltimore, Warwick & York, 1912: pp. 263; 40c.

"In this volume I have attempted to give an account of the meanings of the word eugenics, the aims of those who advocate a eugenic policy, and the more important of the problems which confront them. I have kept distinct the descriptions of certain researches directed toward the elucidation of these problems, in order to show as clearly as possible in what manner the work is being done; but I have endeavored at the same time to indicate the bearing of each research on the subject as a whole."

Elementary Algebra, by H. E. Slaught and N. J. Lennes. Boston, Allyn & Bacon, 1915: pp. x+357.

This book presents some features worthy of special consideration. The following ten claims are made by its authors: (1) It contains the simplest possible presentation of the subject. (2) The book has an unusually large and complete set of exercises and problems. (3) This book will meet the most exacting requirements of college entrance. (4) It was prepared according to the Syllabi of various States, especially that of New York State. (5) The presentation of topics follows the traditional order. (6) Historical notes of human interest. (7) Nine portraits of well-known mathematicians with brief biographical notes. (8) Fresh reviews at the end of every chapter. (9) Complete final set of reviews for every chapter. (10) Certain topics which may be omitted, if a briefer course is desired, without destroying the continuity of the work.

The Lord's Prayer, by Frederick Lynk, S.V.D. Techny, Ill., The Mission Press, 1915: pp. 85; 80c.

Life of Father Richard Henle, S.V.D., Missionary in China, Assassinated November 1, 1897, translated from the German of Rev. George M. Stenz, S.V.D., by Elizabeth Ruf. Techny, Ill., The Mission Press, 1915: pp. 142; price, 40c.

To the Lost Friend, A Sonnet-Sequence from the French of Auguste Angellier, by Mildred J. Knight and Charles R. Murphy. Boston, Sherman, French & Co., 1913.

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Socialism and Syndicalism, by Philip Snowden, M.P. Baltimore, Warwick & York: pp. 262.

Mr. Philip Snowden is recognized as the spokesman of Socialists. His advocacy of his pet theory is as ardent as of criticism of syndicalism is destructive. The book is cleverly written and most comprehensive, and will take rank as a standard textbood on Socialism. Of it the *Glasgow News* says: "His style is lucid, incisive, forcible, without ever losing dignity." In his opening chapter, "The Social Problem and the Social Conscience," he asks for a sympathetic consideration of the claims of Socialism, and stating his plea reviews the history of modern Socialism from the days of St. Simon, Fourier and Owen till the time of Marx, Engels, Lasalle, in a masterly manner. The economic case for Socialism, the progress of its teaching, its relation to religion and social reform, are stated with clear vision in forceful language.

The Cry of the Street. A novel by Mabel A. Farnum. Boston, Angel Guardian Press, 1913: pp. 254.

The Cry of the Street deals with the labor question in the mill towns of Massachusetts, with Socialism, and particularly with the great strike at Lawrence, which took place in January, 1912.

It will be read with great interest by all those seeking the solution of the labor problem—one of the most serious confronting this country at the present time.

Arlen's Chart of Irish History. Boston, Arlen & Co. United States and Canada, $3.

This consists of a map in which the leading facts of Irish history are arranged chronologically, beginning with the year 1699 B. C. and ending with A. D. 1913. The facts are also arranged alphabetically. Colors are used to illustrate the various phases of national life; thus yellow is used to indicate the history down to St. Patrick's landing in Ireland; pink continues the history to the dominion of the Danes, which is presented in green, etc.

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The Catholic Educational Review

OCTOBER, 1915

PRESENT DAY READING AND THE TEACHING OF ENGLISH

We are all familiar with the syllabus of "College Entrance Requirements in English" found in most secondary school and university catalogues. An array of titles, including a few of the masterpieces of literature, divided into groups "for study," and "for reading," the list is impressive; and the general reader of the catalogue must feel respect for the fortunate and cultivated youths who have nourished their intellects with literature so good. Even those in the teaching profession feel the spell of the "Groups" and enter them among the articles of their educational faith.

The wisdom, no doubt, of the expert and the judicious prepared the English requirements for college entrance. These lists comprise a selection of reading good in quality, wide in range, and fairly well balanced, and this reading matter, approved by the College Entrance Boards, is embodied in the plan of English in the non-Catholic secondary schools, public and private, almost without exception. Even our Catholic schools, in their laudable desire to conform in secular branches to the presumably high standards of the "Board of Entrance Examiners" and "Regents," have adopted entire the list of prescribed reading, although some of the books proposed might well be replaced, in the case of Catholics, by works more desirable and just as meritorious, written by those of our faith.

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The "requirements," then, are part of every well-regulated catalogue. The question, "To what extent do the secondary schools carry out the program of English reading?" might form the theme of an interesting and profitable "report" by some painstaking investigator. Assuming for our purpose that the program is carried out to a fair degree of fullness in most schools, let us pass to a consideration of the practical merits of English teaching in grade and secondary schools.

The study of English in school, according to the Harvard University Catalogue (1913–141467), aims to secure these ends:

1. Command of correct and clear English, spoken and written.

2. Ability to read with accuracy, intelligence, and appreciation.

The first end is to be attained by the teaching of grammar and composition. "The second object," continues the catalogue, "is sought by means of two lists of books, headed, respectively, "Reading" and "Study," from which may be framed a progressive course in literature covering four years."

Applying the hard-headed test of "results," a test, by the way, which often seems to tell against those striving for ideals in morals and education, and which teachers, particularly, are not disposed to accept as final, we arrive at the conclusion, pessimistic but inevitable, that whatever the merits of the English reading requirements, they have largely failed to attain the object at which they aim. Why this failure? To answer this question and to enable us to appreciate better the state of the soil in which our flowers of classical English are expected to thrive, let us consider some facts that have come to light regarding the teaching of English in the schools.

There have appeared of late frank and repeated declarations of the bad way in which our college men stand

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as regards, specifically, the ability to spell, to punctuate, to write a composition of reasonable clearness and accuracy on a given subject (to say nothing of any facility in using the arts and graces of rhetoric), ability to give intelligent answers on points of history, literature or even on current events.

Time and again the newspapers and magazines have contained strictures on college English—the prevalence of wretched spelling, the ludicrous replies to questions asked in examinations on history and letters, the lack of information on topics of the day (aside from sports), the absence of literary taste and appreciation.

All this seems to point to lack of training in the elements of English in the grades, crowded as they are in many cases with "fads and fancies," and furnishes us at once with an ample reason why good literature fails to interest our students. Surely it is hard to expect to build on such a poor foundation a lasting structure of literary taste.

There may be exaggeration in these statements. Things are not everywhere so deplorably bad. We have among us, no doubt, many centers of literary warmth and light, and many teachers of power and inspiration. Yet we are compelled to admit that our affairs need setting in order.

If, in the endeavor to place the responsibility for this evil condition, we were to put on trial the English reading requirements, using them as a scapegoat, the testimony brought forward would reveal, besides the many deficiencies in remote and immediate preparation for the youthful mind for the enjoyment of the literary good things provided in the "Reading," certain adverse influences at work, rendering it difficult to implant on our pupils appreciation for good reading.

To begin with, business acumen and the strategy of commercialism are enlisted in spreading literature that is basically "Cheap Jack," whatever the typographical and pictorial adornment that may clothe it.

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Literature is made of everything these days. We have the Sunday many-leafed journal, encyclopedic in its sweep over the field of human knowledge; we have the literature of baseball, the literature of the moving picture, of the drama, of smart society, and we have the plethoric monthly magazine that is read by the man in the street, and very often by the urchin in the street.

From such an embarrassment of literary wealth do we suffer that we are dazed; our taste is blunted by the surfeit of illustrated magazine, art supplement, best seller, problem play novel, and so on. The "we" here includes secondary school youth, who, naturally, having open eyes. cannot miss the attractive wares in the news-dealers' and book-sellers' windows. Here seems to lie one obstacle in the path leading to the Parnassus of English literature.

We have to deal, from the very grammar grades, with youths who are spellbound by the literature of our wonderful today. What use have they for the old fogies of the eighteenth and nineteenth centuries, of the days of the stage coach, the tallow candle, and the tinderbox? Addison, Macaulay, Webster, Scott, Dickens, even, are "slow" to the young man absorbed in the literature of the age of the automobile and the aeroplane.

The essayists, the philosophers, the moralists of other days are wearisome to the soul of the scion of today. These, then, may be assigned as the two main causes of the failure of the program of secondary school reading: (1) Lack of training in the elements of grammar and composition; and (2) the flooding of the market with sensational reading. The treatment applicable to the first cause does not appear to call for discussion. The direct and obvious remedy is to increase the content and efficiency of elementary English teaching, even at the sacrifice of some less essential branch. The second cause presents a formidable problem, really involved with general social and moral conditions. If, as the publishers of current magazine literature would argue, they are

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catering to popular taste, then popular taste is certainly vitiated.

We may be pardoned if we dwell at length on the characteristics of some monthly publications of enormous circulation. A Catholic educator recently called magazines the "cigarettes and chewing gum of literature," and the phrase describes the situation pretty well. The up-to-date magazines fall into two or three types. There is the "pictorio-erotico-scientific" type, with its illustrations of footlight favorites, languid youths with expansive shirt fronts reclining on divans; willowy, statuesque heroines drooling aimlessly before mirrors, representations of the wonders of science fricasseed for magazine readers, and cuts of long-whiskered Israelites to embellish an "East Side" story.

This type runs a few serials each issue. One or two of these serials are of the society-problem variety—illustrated, as before said, with expansive shirt-front hero and willowy heroine.

The chief features of many of these stories seem to be a superabundance of insufferably tiresome dialogue leading into hopeless intellectual *cul-de-sacs,* and a certain suggestion of evil, comparable to what would be borne in on the olfactory nerves by the presence of a bacterial infusion under a scented divan. All this literary content is sandwiched in between two plethoric advertising sections that speak volumes for the business thrift of the men of letters who conduct the publications.

The other type of popular magazine is the short-story species. This is the five-cent store of literature as regards quality, and the stock in trade has a calico print make-up with a monotonous sameness of pattern that reminds us forcibly of the cheap bunting that shows its native inanity and wishy-washiness after a rain, and is never hung out for a second celebration; its cheap glory is of a day. So with the popular short-story magazine. It is tawdry stuff.

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You can almost predict the plot of the average contribution to these literary slop-shops after reading a paragraph or two.

There is the Western story, which opens at the railroad station of the conventional town; there are the group of cowboys and the postmaster, who is generally lame, or otherwise physically incapacitated; then there is the Mexican with the diabolical grin and the peach-basket hat. The Mexican must be in it—otherwise it would never do. No self-respecting writer of Western stories would attempt to write a romance of the plains without the peach-basket Mexican.

The hero has just arrived from the East, or perhaps he has been working on the ranch for some time engaged in a thorough-going reform. The foreman in charge has demoralized everything and the hero sets to work to establish a working system that will make the old ranch prosperous beyond all dreams.

Hero and foreman become deadly enemies. Foreman and Mexican get together to plot the ruin of hero, who, in the meantime, is assiduously rolling cigarettes and exchanging rapid-fire small talk with the heroine, who, invariably, is a dead shot with a rifle and the best lady rider in the state.

She has lost all her relations, and has been thrown upon the world with the responsibility of running the ranch, and dodging unwelcome suitors, cowboy and Mexican. Of course the hero marries the girl of the Golden West. The quondam foreman and the Mexican are foiled and bound in chains, ropes, or other form of shackles. Another important thing is the peppering of Spanish words throughout the story. In a Western tale this pepperbox of *Carramba's, patio's, chapparral's, corral's, haciendo's, quien sabe's,* and so on, appears indispensable.

The finance story shows marked febrile symptoms. Here millions are supposed to be trembling in the balance. Then there is the beautiful heiress. Foreman or ranch

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and Mexican give way to dress-suit heavy villain, and the confidential clerk, who is a heavy embezzler and who is proceeding on the "might as well be hanged for an old sheep as a young lamb" policy.

Such is the stuff by which thousands of youths are spellbound. These story magazines have a large clientèle even in our high schools and colleges. What a sad spectacle to see young men who might feast daily on the best and most brain-building of literary diet devouring these husks with fatuous enthrallment!

The prospects of any devotee of this kind of writing ever acquiring literary appreciation or taste for good reading are poor indeed. Such is the numbing effect of the trash that the mind of the victim cannot be lifted out of the rut of cheap sensationalism.

One thing that strikes us in biographies of men who become great figures in the world is the limited number of books that many of them read in their boyhood.

They thumbed and re-read and pondered over a few books that were to them an inspiration and a treasure-trove of thought and language at once. Lincoln and Dickens are familiar examples. They had few books in their boyhood, but these were books of literary merit, and they left a deep impression on the young minds of these future great men. Many others had similar opportunities in reading, fortunately limited, so that quality, not quantity, prevailed. "I fear the man of one book" is a saying that has great truth. Concentration and thoroughness make the best foundation for a well-balanced mental development. It is a matter for genuine shame that perverted taste in literature and music is so widespread at the present time, not only in America, but in England, and, perhaps, on the Continent. Sir Edward Elgar, a composer who has given to the world some of the best music ever written, is said to have declared that he felt tempted to fling away his great talents for classical music and devote himself to "ragtime;" for he compared the

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meager returns for his matchless work with the immense sums received by writers of drivelling doggerel and tin-pan melody.

The same applies to literature. Cheap, mock-stitch "literature" has the call. The great giants of the pen are unappreciated and neglected, and the fair field of literature is overgrown with dank and noisome weeds.

We repeat, the evil is widespread and deep-seated.

The appreciation of remedial measures lies not with the teacher of literature alone. Sometimes he may feel the embarrassment and inconsistency of decrying publications in whose advertising pages his own school may be listed.

The agencies of social action that are exerting themselves to good effect in discountenancing evil plays might well extend their efforts to the "uplift" of the magazine. But it is with the responsibility of the teacher that we are concerned, and the measure of good he may accomplish in upbuilding literary taste and leading his pupils to the best in literature.

Given classes that are adequately prepared in the elements of English grammar and composition, he is to attain his object without arbitrary or dogmatic insistence on cut-and-dried lists; he must be ready to recognize the limitations of his pupils; he must not be impatient or skeptical of any values in the literary output of today; he must not alienate his pupils by ridiculing their crudities of taste, or by indiscriminate disparagement of all popular living writers.

He will find in many youths the literary Dr. Jekyll and Mr. Hyde existence, as Professor Branson, of Brown, has called it.

They will obediently go through the prescribed school reading of the classical authors of other days; but outside of school their minds are engrossed with the book or the magazine of the day, full of vim and action, or perhaps

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they have a special addiction to the "funny paper," the "pink sheet," or the "yellow" journal.

He must not expect to build up in them all at once an appetite and a digestive capacity for the more heavy and serious works; let him be provisionally content with an attainable mediocrity in results. Above all, an absolute honesty of opinion should be encouraged in the pupil; no credit should be given to parrot-like garbling of extracts from critical introductions and appreciative notes.

Spoon feeding must be practiced with these infants of the literary sense. Often a Fourth or Fifth Reader will be the best analecta; a stirring ballad sometimes strikes a responsive chord, where an exquisite sonnet would fall on dull ears.

After the reading of well-chosen short selections, that serve to whet the appetite of the pupil, may properly come the intensive study of a classic. Here good judgment in choosing the book is important. It is to be feared that even such an admitted masterpiece as Webster's Bunker Hill oration might yet be an unfortunate choice for high-school students already weighted with the heavy argumentation and oratorical formalities of Cicero.

The very choice of such a piece, however, may be the best gauge of a teacher's power; for an oration receives its full due only when spoken; and a teacher who, by his mastery of the speech, his vocal and gestural abilities, can bring out the fine sentiments and the majestic prose of Webster, will scarcely fail to arouse in his pupils the responsive thrill of appreciation.

Here is the supreme requirement in the teaching of literature—the thoroughly gifted teacher. Other subjects may be taught by those who know their matter and can present it clearly, but the teaching of literature requires the histrionic gift besides. Rev. Henry Hudson once observed that many more were competent to teach Latin and Greek than were competent to teach English; but with those who teach the ancient classics, the tasks

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and requirements are the same; namely, the interpretation of the author, and the personal gifts to vivify the dead page and arouse the sentiment of appreciation in the student. Arlo Bates, in his "Talks on the Teaching of Literature," has a chapter recounting an experience of his in bringing a 10-year-old boy to some appreciation of a poem—Blake's The Tiger—that the lad was required to memorize as a school exercise. The assignment, in the first place, represented a common error in the teaching of literature, the poem being highly imaginative and barely suggesting thought after thought of abstract character far beyond the capacity of the boys of the grades; still, as an experiment, Dr. Bates tells us, he spent part of a rainy afternoon in awakening in the little man some notion of the beauty of the poem, working from the boy's familiar knowledge of the common cat and its eyes blazing in the dark, to the "great, big, big cat"—the tiger—

"Tiger, tiger, burning bright in the forests of the night," with its immense orbs blazing in the jungle and striking terror into the heart of the traveler.

The whole art of the professor was exercised to avoid the appearance of a formal lesson, and to build, on the childish experience and natural awe of strength and ferocity, a sense of the power of the words of the poem.

Vistas of thought were opened which, while dazing to the child's mind, yet would leave with him a feeling in regard to the poem very different from that produced by merely committing it to memory.

The purpose of the chapter is to enforce the prime importance of a properly qualified teacher. The teacher of literature must be full of his theme; he must believe in it; he must have unbounded enthusiasm; and, greatest quality of all, he must be a real interpreter of the soul and thought of the author.

Not only is a teacher of literature who is unable to read with proper feeling and expression badly handicapped, but it is doubtful if he is really capable of teach-

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ing the subject at all. As for walking encyclopedias and living ready-reference dictionaries of authors and their works, such pundits may find useful employment in the catalogue department of a library, but their place is not at the desk of a teacher of literature.

The chances of turning the current of popular favor from the cheap and sensational in literature will be greatly increased by the better training and preparation of those who are to teach this great subject—English literature—and a great power for good will be strengthened for its struggle with the evil of perverted reading.

BROTHER VALENTINE.*

Mount St. Joseph's College,
Baltimore, Md.

*The gifted author of this paper was called to his reward October 30, 1914. In his death the cause of Catholic education suffered an irreparable loss.

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THE CONDITION OF CATHOLIC SECONDARY EDUCATION IN THE UNITED STATES

REPORT OF THE ADVISORY BOARD

To the Executive Board of the Catholic Educational Association.

GENTLEMEN:

Three years ago a special committee, appointed by the Executive Board, made a study of Catholic high schools, the results of which were read and discussed at the Eighth Annual Meeting of the Catholic Educational Association, at Chicago. This report, accompanied by a list of Catholic high schools containing boys, exclusive of preparatory departments of colleges, was published, some months later, as the February *Bulletin* of the Association for the year 1912. The report was widely quoted and commented on by Catholic educators, and the list of schools was found to be extremely serviceable. Your Advisory Committee, having been engaged in the study of certain problems relating to the high school, has deemed it advisable to make another investigation of the condition of Catholic secondary education, following the lines of the investigation that was made three years ago. This time, however, both preparatory departments of colleges and high schools or academies for girls are included.

In arranging the results of our work, we will here follow the plan of presenting, first, a general view of the condition of Catholic secondary education as revealed by the statistics obtained; second, a brief discussion of the more important problems of our present-day high schools; and, finally, we shall offer some general reflections and conclusions. A list of the high schools will be printed together with this report.

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NUMERICAL GROWTH

The committee's letter of inquiry was sent to all institutions listed as secondary schools in the *Catholic Directory*, whether known as college high schools, parish or city high schools, or girls' academies, and also to all parish schools having at least four teachers. Of the replies, 438 came from high schools containing boys, exclusive of preparatory departments, with an attendance of 20,882—12,507 boys and 8,375 girls. Three years ago, reports were received from only 310 schools of this class, with an attendance of 14,824—8,212 boys and 6,612 girls. This is an increase of 128 high schools answering our letter of inquiry, with 6,058 pupils. But many high schools failed to send the information desired, and in their case this information was supplied from the records of the United States Bureau of Education.[1] In the classified printed list appended to this report, such schools are designated by a star (*). There were found to be 161 of these schools, with 5,087 boys and 3,507 girls. Altogether, therefore, high schools containing boys, apart from colleges, amount to 599, with a total attendance of 29,467 in the high-school grades—17,594 boys and 11,882 girls.

Fifty-six high school departments of colleges were represented in the replies, with an attendance of 11,076 in the high-school grades. The report of the Commissioner of Education for 1913 gives 4,383 as the number of preparatory students in 22 colleges which were not included in our investigation. Twenty colleges were also found listed as high schools in the bureau's advance sheets of the statistics of high schools for the year 1915, with 1,483 secondary pupils. The total number of secondary students in our 100 colleges is thus 17,204, with 989 teachers. Fifty of these schools had pupils belonging to grades

[1] From the advance sheets of the statistics of high schools for the year 1915, kindly furnished by Mr. Alex Summers, chief of the Bureau of Statistics.

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below the high school, but the total number of these was only 3,417. Evidently, the presence of the small boy at the Catholic college will soon be a thing of the past.

The number of girls' secondary schools that replied was 388, having an attendance of 18,994. There is a pronounced tendency in this class of schools towards an enlargement of the bread-winning branches of study, such as bookkeeping, typewriting, and stenography, at the expense of the more ornamental accomplishments like music and art. Of the 388 schools specially studied, 245 teach bookkeeping; 238, typewriting; and 224, stenography, while 321 offer courses in music, and 187 courses in art. There are, in fact, two distinct types of secondary schools for girls—the school that aims at culture and distinctly womanly accomplishment, and the school that aims primarily, after religious and moral training, at teaching a girl how readily to earn her own living. Both types are needed—in fact, indispensable, but the second answers better to the general popular demand at present. It is hoped that a special study may be made of our secondary schools for girls, based on the materials that the committee's inquiry has brought to hand. The Bureau of Education has furnished a list of 189 girls' schools from which we did not receive replies, their attendance being 8,860 in the high-school grades.[2] There are thus, all told, 577 Catholic girls' schools of secondary grade, with 27,858 high-school pupils.

Altogether, there are 1,276 secondary schools of the three classes just mentioned—preparatory departments, high schools containing boys, and girls' high schools. The combined attendance amounted to 74,538. Of this number, 34,798 were boys, and 39,740 were girls.

In presenting our conclusions with respect to the numerical growth of the schools, we shall confine our attention to those high schools that contain boys and that are not integral parts of colleges, as only this class

[2] Advance sheets of statistics of high schools for the year 1915.

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was included in the investigation three years ago. From the fact that 128 more of such schools answered our letter of inquiry than the letter of three years ago, it might be safely inferred that these schools have been multiplying rapidly. Much direct evidence is at hand to show that new Catholic high schools are springing up all over the country. In the replies sent in from one-grade and two-grade high schools, the statement is often made that the schools have just been started, and that higher grades are to be added soon. Conversation with diocesan superintendents, principals, and teachers show the same thing. It appears safe to assert that, while many of these 128 added high schools were in existence three years ago, fully as many Catholic schools have sprung into existence during the past three years.

This is, it need scarce be pointed out, a most significant tendency. It represents the most important movement, all things considered, that is stirring in the field of Catholic education today. It means much more for the future than it does for the present. Rightly organized, directed, controlled and made to fit in with existing parish-school system and colleges, the growing system of high schools will form the backbone of our entire educational organism. This phase of the matter will be dealt with more fully later on. It will suffice for the present to remark that, although the number of our high schools is increasing very rapidly, more Catholic high schools are needed—many hundreds more; but even more urgently needed is their *systematic* establishment and support. The attendance at the great majority of them could very easily be multiplied several times over. A more active spirit of cooperation must be developed, and the high school must become a systematized, if not a centralized, finishing school.

TEACHERS

Of the 438 high schools containing boys, which were particularly studied, exclusive of college high schools, all

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but 29 are directly connected with one or more parish schools. It is interesting to note that these schools have, on a general average, one high-school teacher for each grade. Most of the teachers devote themselves exclusively to this work, although quite a number teach in the elementary school as well. The high-school classes are generally so small that a single capable teacher may be able to handle the entire work of a grade. In the girls' schools, the average number of teachers to a grade is greater; our estimate shows about five teachers to four grades, taking the figures as a whole. In the case of the college high schools, a larger faculty is required by reason of the number, variety, and size of the classes. Here the average is more than ten teachers to a grade.[3]

There is evident everywhere throughout the field of Catholic secondary school work an intense desire, coupled with serious efforts, for the better preparation of the teachers. This is apparent equally among the teaching Brotherhoods and the many Sisterhoods that engage in high-school work. Programs of community training schools have been revised and strengthened; community summer schools and institutes are being made more of, in many ways; while several of our universities have organized summer schools of from four to six weeks' duration, with courses leading to regular academic degrees. The attendance of Sisters at these has been so great and the work done has been so satisfactory on both sides, that the movement is continuing to spread. Before long, it is probable that all our stronger colleges and universities that are conveniently situated for the purpose will be giving such summer courses. The active personal interest of members of the hierarchy has contributed much to make these new summer schools a success. Finally, a higher normal school for the training of Sisters, known as the Sisters College, has been estab-

[3]The figures upon which these estimates are based are given at the end of each classified list of schools, in this report.

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lished at the Catholic University. This institution, for which Archbishop Spalding and many of our leading educators have been pleading for many years, is at last a solid reality in Washington. Permanent buildings are now being erected, while classes have been going on for several years. The attendance, though small as yet, represents quite a number of communities, and the substantial satisfaction of the represented communities with the work of the school foreshadows a rapid growth in the near future.

ACADEMIC STANDING

Three years ago the committee on high schools found that, of the 295 high schools specially studied, 209 had courses in Latin, and of these latter 101 offered a curriculum that was practically equivalent to the entrance requirements of a leading Catholic college. In other words, 101 of the parish or independent high schools containing boys were capable of preparing pupils for college.[4] This is a feature of the present investigation to which we have given particular attention. Its importance for the colleges is obvious. A study of the work of the girls' schools in the same respect, with the view of ascertaining how many of them can prepare pupils to enter our Catholic women's colleges, has still to be made, though the materials have been gathered for this likewise.

Of the 438 parish or independent high schools containing boys that answered our letter of inquiry, we have found that 300 have courses in Latin. Instead of selecting the entrance requirements of an individual standard college for the purpose of comparison, we have taken the definition of a standard college as adopted by the College Department of the Catholic Educational Association in the year 1911, the essential element being, so far as we

[4] Proceedings of Cath. Ed. Assn., Chicago Meeting, p. 18. There was, in addition, a considerable number of schools with two years of Latin, which could meet the entrance requirements for college scientific or technical courses.

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are concerned here, the requirement of sixteen units of specified preparatory studies for entrance.[5] Judging from this definition and standard—which is accepted generally by non-Catholic institutions of higher education also—we find that 186 of these high schools have a curriculum that is capable of fitting boys to enter our standard colleges.

Only 28 schools of the 438 answering our letter of inquiry teach Greek, outside of the college high schools.

The total attendance in these 186 schools that are actually capable of preparing for the freshman year of college was 6,389 boys and 5,059 girls. The 101 schools of this class studied three years ago had an attendance of 3,541 boys. The average in each case is thus about 35 boys to a school. These figures, however, representing an apparently stationary numerical attendance, are misleading. These stronger schools are adding steadily to their attendance, as a rule, but the many new schools started every year, with but a slight attendance at first, pull down the general average of attendance. By a process of what might be called mere natural accretion, moreover, if in no other way, the number of pupils in these schools is bound to show a steady increase. Back of each of them there is, with few exceptions, a big parish school, with an enrollment of nearly 300 pupils.[6] There is thus a large and constantly increasing parish-school enrollment for these high schools to draw from, and, if successful at all, they are bound to grow. Were their relationship to each other and to the surrounding parish schools such that they would be a help rather than a hindrance to each other, as is now only too often the case, they could easily rival, in quantitative showing, the neighboring public schools.

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[5] Circular of College Department, February, 1915.

[6] The average enrollment in 304 parish schools connected with as many high schools that teach Latin was found to be 272.

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ACCREDITING OF HIGH SCHOOLS

Of not less interest to college men than the above facts and conclusions in reference to the number and quality of our high schools that are competent to meet their entrance requirements, is the question of the relations, actual and possible, of the high schools to the Catholic colleges, on the one hand, and to the non-Catholic colleges on the other. Naturally, many pupils from our high schools will continue to go to non-Catholic colleges. Local proximity, if no other cause, would lead to this. It is doubtful if *all* the graduates of our high schools who go on to college can ever be gathered into Catholic colleges. There are many influences at work against this, and we do not expect the impossible, however desirable it may be. But Catholic colleges have a right to expect that the great bulk of our high-school graduates who go on to colleges will come to them. It would be sad indeed if our middle schools, which ought to form an iron link between the two extremes of our educational system, should come to be, to any extent and under any circumstances, a stumbling-block in the way of passage from the lower schools to the higher.

There exists this very danger. One-half of our high-school graduates who enter college probably go to non-Catholic colleges. It is difficult to say in what direction the tide at present is tending. Non-Catholic colleges make no discrimination between the Catholic and the public high schools. They are eager, as a rule, to place Catholic schools on their accrediting lists, where the schools meet their substantial requirements. Twenty-five Catholic high schools are now accredited to various State universities, as against 13 three years ago. This does not include schools in the State of New York, where it is practically necessary for all secondary schools to be affiliated to the State Department of Education. It is natural that Catholic high schools should seek for recognition

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from standard collegiate institutions, whether Catholic or non-Catholic, for it means much for their own standing and character as secondary schools. It is high time for our colleges to bestir themselves in this matter. Many of the papers we have received from the schools indicate a desire for an affiliation or accrediting to some standard college. Fortunately, the bringing of our colleges and teaching communities closer together, through the college summer schools, is apt to have a strong influence of a helpful character in this direction. Many of the high schools would gladly add to their courses or lengthen the time alloted to them, if the colleges took sufficient interest in them to suggest this. The Catholic University has been quick to see the opportunity here; it has already a respectable list of accredited Catholic high schools, and the list appears to be lengthening out annually.

It may not be amiss to quote, in this connection, some suggestions that were made in the last report of the committee on high schools:

"There are three things that the Catholic college may do at present in order to attract to itself the boys who are going through the Catholic high schools round about it, and to prevent their being drawn to the non-Catholic colleges and universities. They may allow these schools —the stronger ones, I mean—to affiliate with them, so that the high-school diploma would admit without examination to the college. The Catholic high schools would welcome this, at least in the case of the stronger colleges. This is precisely what some of the big non-Catholic colleges are doing. Or, the college may attach these Catholic high schools to itself by founding a number of scholarships in each of them. This would be a very effective and fruitful kind of relationship. The competition for a single scholarship is sufficient to turn the attention and interest of the entire school permanently in the direction of the college to which the fortunate winner of the prize is to go. Finally, there is the simple, easy and universally applicable means and the most efficient of all, perhaps, for the purpose—the cultivation of close, friendly, per-

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sonal relations between the college administration and the high school. It is this that really counts, more than anything else, in the final determination of the choice of a college by the high-school student."

We have dealt thus far with topics that were directly involved in the work of our investigation. We have now to suggest to your attention, and to the attention of the Catholic public generally, some of the larger problems that have to do with the Catholic high-school movement—problems that continually obtruded themselves—in our discussions of the ways and means to insure its continued healthful progress in the future.

FIRST PROBLEM—INCREASE OF VOCATIONS

First of all, there is an urgent need everywhere of more teachers for the secondary schools. There is happily, as has been pointed out, a universal movement, on the part of the religious communities engaged in high-school work, towards the higher and more efficient training of teachers. It is realized that the high-school teacher ought to have a college or superior normal education. Many of the communities are making great sacrifices at present to this end—financial sacrifices, and sacrifices in the way of additional class burdens that are being put upon some members in order to give others the coveted chance for higher studies. They are accomplishing much towards the end that is aimed at, but it is little in comparison with what might be done. There is a terrible dearth of vocations in all the teaching orders, even the largest and apparently most prosperous. Many causes which it is unnecessary to mention here have contributed to this. It is difficult enough to get subjects sufficient to keep up the supply of teachers for the parish schools. Where are the high-school teachers, trained through three or four years of college or higher normal work, to be obtained? This is the problem that confronts every bishop or parish priest, and every religious superior,

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whenever there is question of starting a new high school or enlarging and strengthening an already existing one.

In comparison with this problem, the question as to whether the teachers should be Brothers or Sisters is relatively unimportant. We say *relatively* unimportant. It is our conviction that the teaching and discipline of boys of high-school age had better be in the hands of men. Women can manage effectively a high school containing boys; they are doing it in the public-school system; and, with even more pronounced success, they are doing it in hundreds of our parish high schools. Men, however, especially Religious Brothers, would do the work even more effectively. It may be doubted if the teaching Brothers will ever be numerous enough to take exclusive charge of all our secondary schools containing boys. But they should be doing much more of the work than they are doing now. The big high schools for boys must be in their hands. The time has come for taking up in earnest the establishing of central high schools, in the cities and larger towns. No one can replace the teaching Brother here. There must be more vocations to the teaching Brotherhoods, or the central high schools, in any general and systematic way at least, cannot be established. This is not to deny that, here and there, there may be successful central high schools for boys without the teaching Brothers, such as Philadelphia's magnificent institution, or the new free Regis High School established by the Jesuits for the parish-school graduates of New York City. But such conditions are exceptional.

How is this necessary increase of vocations to the teaching orders of men and of women to be achieved? It must come, as the present visible betterment of the quality of the teaching in our schools has come, from a general stirring up and agitation of the matter. Pastors—we say it reverently, because so much is thrust upon the pastor—must awake to a keen, personal realization of this need and of just what it means to their

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schools, as well as to Catholic education generally. The Catholic public must be reached and be made interested, while parents are taught more generally to look upon the life and work of the teaching Brother or Sister as a holy and higher calling, certain to bring divine blessings upon their children and upon themselves. There might well be in every parish an annual sermon, about the time of the opening of the schools, upon the work of Christian education, including the subject of vocation. The Catholic Educational Association has already done much, through timely papers and discussions, to arouse interest in this vital matter; it should regard the good work as only fairly begun. The question of vocations, from its relation to the work and end of the association, demands a perennial place upon the annual program.

PROBLEM OF THE CURRICULUM

There is quite a general agreement among American educators that there must be a reconstruction of the curriculum of the high school. This is a conviction which has been arrived at after many years of discussion of the matter, and after much careful study of the way the present high school is doing the work for which it was designed. There are what might be called inner reasons for this conviction—reasons drawn from the nature of the child and the nature or character of the school; and there are outer reasons, drawn from the relation of the work of the high school to the outer world and life. It has been shown that the age of twelve would be a better age for the transfer from the elementary school to the high school than the present age of fourteen or fifteen, because the age of twelve better corresponds to the great change from childhood to youth that takes place in the pupil. Moreover, there is time lost in the elementary grades; with better teaching and organization, the work that really belongs to the lower school could be completed by the age of twelve.

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From without come even more forceful reasons for this reconstruction. The conditions which our high-school system was designed to fit into appear to be passing away. The fundamental idea was, equal opportunity for all, a broad open pathway leading from the lowest condition of life to the very highest; and knowledge was the only thing needed. Today this is no longer the case. In former days our immense undeveloped resources, together with the comparative smallness of the population, made knowledge of even a general kind the equivalent of opportunity. Today our high-school graduates find themselves, in ever-increasing numbers, thrust into a world where the vague and undifferentiated knowledge they have acquired is rather a hindrance than a help. The people, too, who have the ambition to give their children a high-school education are endeavoring in their own way to adjust their hopes to the changed outer conditions. The great mass of pupils break off school work after a year or two. Those who stay to finish are the merest numerical fraction of the vast army who enter. Yet the high-school curriculum is a unified program of four years. In consequence, for all but a very small number of its pupils, the work actually done in the high school is very largely without that purposeful unity and practical design which are essential, if it is to meet well the needs either of the pupil or of the times.

These conditions call imperatively for some readjustment. The high school must continue to be what it has been, as a leveler of class and caste; but its curriculum must be adjusted so as to meet better the needs of its pupils, in face of the ever-increasing complexity of our industrial and economic life. What form shall this readjustment take? As might be expected, with substantial agreement as to the need of change, there has been much difference of opinion as to just what the change should be, and as to just how it is to be brought about. We need

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do no more here than call attention to the prevailing or more important tendency.

This may be said to be best embodied in the plan of Junior and Senior High Schools, or what has been termed the "Six and Six High-School Plan." The essential provisions of this plan may be shown by quoting the following recommendations adopted by the Board of Regents of the University of Michigan last June:

"That school authorities be encouraged to incorporate the seventh and eighth grades of the elementary school as an integral part of the high school, forming a six-year system.

"That high-school authorities be recommended to organize the six-year high-school system into a Junior High School of three years and a Senior High School of three years, as soon as local conditions will admit.'"

The Superintendent of Schools of the State of Michigan has outlined a course of study to accord with this plan. Three years ago the Bureau of Education reported that 31 city superintendents of schools throughout the country had already adopted the plan or some modification of it. Objections have, of course, been raised, chiefly on practical and economic grounds; but these objections do not so far appear to raise any insuperable or even very serious difficulties. Among the very obvious advantages of the plan is the opportunity that would be afforded pupils to choose a definite line of work suitable to their capacities and environment in the seventh rather than the ninth grade, with the prospect of their being thus induced to remain at school longer. The transition from the elementary school to the junior high school would be easy and, in fact, almost inevitable for the greater number of pupils.

Members of the Catholic Educational Association will recall that, four years ago, a plan for the solution of this problem in our own schools, altogether independently of

[1] School Review, September, 1914.

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the movement among non-Catholic educators, was formulated by the Advisory Board, and that it has been a subject of discussion at the meetings of the Executive Board and on the occasion of the annual conventions. This plan was formally adopted by the Executive Board last November, in the sense that it was recommended to Catholic educators as an embodiment of guiding principles. The plan has reference only to boys, and is substantially as follows:

"About the age of twelve, the parents, the teachers, and the children themselves should begin to look forward to the future and select a kind of education in conformity with the purpose they have in view. We may divide our boys at this period into five classes:

"Class I. Those who are called to the priesthood; those who intend to enter the liberal professions, law, medicine, education, journalism; those who wish a full liberal education. We should aim to give these boys the classical training extending over a period of eight years and including a course of two years in philosophy.

"Class II. Those who expect to take up the technical professions, mechanical, civil, electrical, sanitary, ceramic engineering, veterinary surgery, agriculture, etc. The classical training will not be so much in demand for these boys. The course should extend four or five years beyond the elementary schools, and then the special technical studies can be taken up.

"Class III. Those who expect to enter business or commercial pursuits. Many of these may be induced to take the full course of secondary training. Our parish schools or our high schools can take care of those who wish a few years of training beyond the elementary period.

"Class IV. Those who expect to enter the trades. We should aim to keep these boys in our parish schools for two years after the completion of the elementary course.

"Class V. Those who will engage in manual labor, and those who are backward and deficient in studies. These boys should be taken care of in our parish schools."

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This plan embodies broad principles to be kept in view in solving the problem of the curriculum, rather than a definite scheme of reorganization of the school itself. And in this lies its chief value. The time may or may not be ripe for the universal acceptance of the plan of the Junior and Senior High Schools. But there must be more differentiation of work in our secondary schools, and pupils must begin sooner to have a definite aim in view and to look forward to work that is to prepare them efficiently for its realization. There is no Catholic secondary school in which these recommendations may not, to a partial extent at least, be converted into actual practice at once.

The Junior High-School plan offers to smooth many rough places in the existing Catholic secondary field. It would be a powerful aid, for instance, to the establishment of strong central high schools. The natural ambition of the pastor to keep the pupils of his school as long as possible could be gratified by his establishing a Junior High School. All the large parishes might well, in fact, have Junior High Schools attached to the parish school organically, although distinct in respect of organization. The more of them established, the better, other things being equal. There would then be less objection to sending pupils who finished the parish high school of three years to the Senior High School, located in some central place, for the higher course of three years. Only the picked pupils would be apt to go. The great mass of high-school pupils would doubtless be content with the three years' course in the Junior School. But the number remaining till the end of the ninth grade would be vastly more than it is at present, and the work done in the seventh, eighth and ninth grades could not fail to have a more definite, rounded, and directed character than it has, for most pupils, in these same grades today.

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THE PROBLEM OF UNITY AND COOPERATION

The most fundamental and far-reaching of the problems with which Catholic education has to do is that of unity or harmony and cooperation. This problem enters into every portion of the broad field covered by our schools, high schools, colleges and universities. Let us combine the salient facts so as to form a comprehensive view of the situation.

It might be expected that, with a common foundation of principle and purpose, as well as a common inclusive parent organization, these various classes of institutions just enumerated would be more or less harmoniously associated in a practical way. One might expect to find, at least, that in any given diocese all the parish schools, high schools, and colleges would be so associated practically as to form in some degree a complete educational system. Some harmonious shaping of all the like forces operative in the direction of the common goal might be thought imperative, if waste and loss, resulting from unnecessary duplication of work, were to be avoided, and the most telling efficiency secured. This would be only a simple conclusion from the most obvious laws of economic science.

As a matter of fact, however, there is little or no systematic connection, in the average diocese, between the parish schools, the high schools, and the colleges. Not only is systematic unity largely lacking, but there is also a notable lack of that broader and more fundamental unity which lies in mutually helpful effort towards the attainment of a common end. To speak only of what lies within the field of our investigation, there is little of helpful relationship between the average high school and the parish schools round about it. The high school has its own under-school; the rest do not send pupils to it. It may well be that the high school would be apt to achieve more recognition if it were without its elemen-

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tary department. This is especially the case with the independent high schools. Their elementary departments draw pupils who are regarded as belonging to the parish schools. This condition, wherever it exists, has helped to alienate from the high schools the sympathy and support of the pastors.

Yet, even outside of this cause of friction, the high schools fail to receive the support they deserve from the nearby parishes. A zealous pastor in a city or town, holding a large central parish, may build up a high school, and maintain it with much trouble and expense. He would gladly welcome pupils from the other parishes. Yet, his high school is allowed to remain strictly a parish affair. This condition is common. Worse still, other parishes in the same town or city district may start high schools of their own. In many cities several Catholic high schools, each of an exclusively parish character, divide a total high-school attendance that would scarcely suffice for a single strong school. In such cases, ruinous competition is added to the already sufficiently great evil of isolation. These conditions are holding back steadily the normal development of the Catholic high school system.

The Church in the United States, owing to her very bigness and the rapidity of her growth, has not yet been able to direct sufficient attention to some of those higher and more universal interests that are often in sharp opposition to interests that are merely immediate and local. This is undoubtedly the underlying cause of the untoward phenomena we are considering. The remedy must lie in the cultivation of a more cordial spirit of cooperation between the parishes, as well as between the parishes and the teaching communities in charge of high schools, under the authority of the bishop. It is to the bishops, in the last analysis, that we must look for the solution of this universal problem of unity and cooperation. Nothing final or really important can be done without their active interest. With the exercise of their authority, no

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perfection of educational organization that seems good and desirable is impossible of attainment.

So far as the high school is concerned, the agencies mentioned must have, as the most important proximate object of their remedial efforts, the grouping together into strong, centralized, well-equipped and well-staffed schools the numerous small, weak and struggling secondary schools, complete or incomplete, that are now scattered aimlessly through neighboring parishes. This would bring an immense gain and saving, economically, academically, and in inner teaching spirit and power. As says a diocesan superintendent of schools, in speaking of this problem:

"The difficulty can be grasped once you note the cost of equipment, the securing of teachers specially qualified for the work, teachers who are sorely needed in the lower grades, and then see the small number of candidates who present themselves for secondary education, and the still smaller number who survive after your years' work. The thin remnant of the elect who outlast the four strenuous years leads one to ask whether, after all, the game is worth the candle.

"This situation is by no means peculiar to our diocese; it is widespread; nay, more, it has been the chief cause of concern among our most able Catholic educators. Those who have devoted time and thought to this matter have but one conclusion, and that is the central high school. It has been tried and proved a splendid success. This solution stood every test, answered every objection. An educational *e pluribus unum*, its features are such as commend themselves strongly to all interested in the furtherance of solid Catholic education. Economically, too, it dictates itself as the very best mode of securing large fruits, while at the same time saving effort, teachers and expenditure. Moreover, such a school is the very nursery of strong Catholic spirit and conviction; it engenders a broad, secure sense of strength and solidarity, does away with narrow parochialism, stimulates industry, good rivalry and offers a broadening influence such as never could be secured in a parish academy."[2]

[2] Rev. Joseph A. Dunney, Ann. Rep. of School of Albany Diocese, p. 28.

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CONCLUSIONS

Our investigation has shown that Catholic high schools are continually being added to in number, and are attracting year by year a larger body of the graduates of the parish schools. If they still contain less than one-half of our total youth who are in attendance at secondary schools, they are now not so far behind the parish schools in the extent to which they attract and hold the proportion of pupils they are naturally entitled to. Evidences of progress in a qualitative way are abundant, and have been sufficiently dealt with above. The colleges may look forward to the continued growth and improvement of the high schools with the assurance that it will mean a great increase of students to them, and for this reason, if for no other, they should interest themselves actively in all that may help along the development of these schools. Weighty problems remain to be solved, as has been shown. But no one who is at all in touch with the heroic history of Catholic education in the United States can doubt that the united efforts of the bishops, priests, and religious orders will be equal to the work, however difficult, of their solution. It is because the high school is the keystone of the educational arch that the great problems met with everywhere in education appear to center there. If this is so, it is no less true that whatever strengthens and improves the high school is bound to react in the most beneficial way upon the schools and colleges. It is not too much to say that the future of Catholic education is most intimately bound up with the development and progress of the Catholic high school.

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THE PRE-SOCRATIC USE OF
Ψυχή
AS A TERM FOR THE PRINCIPLE OF MOTION
(*Continued*)

2. TERMS OF THE EARLY PYTHAGOREANS

In a treatment of terms for the Pythagoreans the difficulty lies in keeping earlier and later Pythagorean doctrines and terms distinct. In most statements of opinions for "the Pythagoreans" Neo-Pythagorean influence is strong. The doctrine of opposites, the idea of harmony, and the substantiality of number colored many of their opinions, and yet the earlier thinkers of this school were working in the same direction as the early Ionians.

The question of the human soul must have been for the Pythagoreans, as members of an ethical society, a vital one. Few of these doctrines, however rich in significant phraseology, were connected with scientific speculation. One of the traditional works of Pythagoras himself is *περὶ ψυχῆς* (Cf. Diog. L. VIII-7). Brotinos, a Pythagorean preceding Hippasus, has been credited with a work *περὶ νοῦ καὶ διανοίας*. (Cf. Iamblich. Vor. p. 29.) Some of the early terms of the Pythagoreans for the faculties of perception and knowledge would be in place in a study of the growth of terms for the element of sensation in the definition of the soul proper.

The possible emphasis with which the "soul of man" was distinguished from any other *ψυχή* in statements for the Pythagoreans draws a line between the popular term and the term for a kinetic principle. This distinction occurred in the traditional oath: "By him who transmitted to our soul the tetraktys, which has the spring and root of ever flowing nature." (For the *ἀμετέρα ψυχά* cf. *ἀνθρώπου ψυχή* of Herodotus, II, 123 where he ascribed the doctrine of immortality to the Egyptians and to the Pythagoreans. A further instance occurs in a statement of Pythagorean divisions of the soul—Alex. Polyh. ap. Diog. VIII, 30.)

The term *κεφαλά* replaces *ψυχά* in one form of the oath. (Cf. Aet. Dox. 280 and R. P. 65 (a).) (Od. 2, 237 has *κεφαλαί* for *ψυχαί* of Od. 3, 74.) For the *παγὰ ἀενάου φύσεως 'ριζώμά τ'* of the oath cf. *πηγὴ καὶ ἀρχὴ κινήσεως* of Plato. (Phaedr. 245 C.)

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The terms ἀθάνατος (Hipp. Dox. 557) and ἄφθαρτος (Dox. 392) were traditionally ascribed to Pythagoras for ψυχή. The term ἀενάος of the oath contributes to the notion of "eternity" so often connected with the Ionian concept of motion.

Doxographic tradition (Aet. Dox. 280) assigned to Pythagoras ἀρχαί . . . οἱ ἀριθμοὶ καὶ συμμετρίαι αἱ ἐν τούτοις, ἃς καὶ ἁρμονίας καλεῖ. Of the ἀρχαί, continued the doxographer, one tends toward the creative and form-giving cause which is intelligence, that is god (ἐπὶ τὸ ποιητικὸν αἴτιον καὶ εἰδικόν, ὅπερ ἐστὶν νοῦς ὁ θεός) and the other tends toward the passive and material cause, which is the visible universe. (ἐπὶ τὸ παθητικόν τε καὶ ὑλικόν, ὅπερ ἐστὶν ὁ ὁρατὸς κόσμος.)

Although we may question this assertion for Pythagoras himself, the words of the early representatives of this school indicate a tendency toward dualism and a probable use of the term ψυχή for the principle of motion.

If we allow for doctrines peculiar to the philosophers in the west (Cf. Arist. Met. 987 a. 15), we find a decided correspondence between early Pythagorean and early Ionian terminology. For Pythagoras δαίμονες were ψυχικαὶ οὐσίαι. (Aet. Dox. 307.) According to secondary sources, Hippasus of Metapontum held πεπερασμένον εἶναι τὸ πᾶν καὶ ἀκίνητον. (Diog. L. VIII, 84.)

For Hippasus (and Heraclitus) we have from Aristotle (Met. 984, a. 7) the word πῦρ as his ἀρχή. Theophrastus (Dox. 475) filled in with ἓν καὶ κινούμενον καὶ πεπερασμένον. Hippasus was again named with Heraclitus in a statement containing for πῦρ the term θεός (Cf. Clem. Protr. Vor. p. 31.) Aetius (Dox. 388) added to these the name of Parmenides in the statement ἡ ψυχὴ . . . πυρώδης.

A recurrence of thought gives an ἀρχή one and moved and here and there identified with θεός; the term ψυχή then partakes of the qualitative determinateness of the double first principle. A recognition of the growing ideas of the early Pythagoreans should release them from the class of hylozoistic monists.

An instance of the use of ψυχή at this time as a philosophical term to connote life may be found in the words of Epicharmus (480 B. C.). In the following first hand fragment (Vor. p. 91) Epicharmus marked a transition later to be noted:

ἀλλ' ὅσσα περ ζῇ, πάντα καὶ γνώμην ἔχει . . . . . .
. . . . . οὐ τίκτει τέκνα
ζῶντ(α) ἀλλ' ἐπ'ζει καὶ ποιεῖ ψυχὰν ἔχων.

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The context here differs from that in which the expression ψυχὴν ἔχειν is found as a citation for Thales. When ψυχή is used in a statement regarding man, the element of motion is for us covered by the element of life, but for pre-Socratic philosophers there was as yet no formal distinction of immanent and transient activity.

An epigram of Epicharmus (Vor. p. 100) may be noted for a possible identification of γῆ and θεός. Again, his terms in a fragment (Vor. p. 93) wherein νοῦς was distinguished from all else command attention as expressions for ψυχή proper on the side of perception.

Even in his so-called monism, the Pythagorean divided the underlying substratum of things sometimes into two and sometimes into ten principles. ἀριθμός, said Aristotle (Met. 986 a. 15) the Pythagoreans considered ἀρχή, and of number the elements (στοιχεῖα) were τὸ ἄρτιον καὶ τὸ περιττόν (Cf. Met. 985, b. 25.)

Aristotle placed Alcmaeon among those who held αἱ ἀρχαὶ δέκα. Aside from this doctrine peculiar to himself as a Pythagorean ("and they seemed to be speaking about another heaven and other bodies than those perceived by senses" Met. 1090, a. 34) Alcmaeon continued in the same direction as the Ionians. A term for perpetual motion occurs in *De Anima* (405 a 29) where Aristotle assigned to Alcmaeon a reason for the immortality of ψυχή. There ψυχή is ἀθάνατος on account of its resemblance to οἱ ἀθάνατοι and it possesses this likeness by reason of being ever in motion (ὡς ἀεὶ κινουμένη). Aristotle further said that Alcmaeon had held κινεῖσθαι γὰρ καὶ τὰ θεῖα πάντα συνεχῶς ἀεί. The term τὰ θεῖα as standing for the heavenly bodies (De An. 405 b. I) is the evident contribution of popular belief.

Aristotle noted (De. An. 404 a. 18) that "some of the Pythagoreans" identified ψυχή and τὰ ἐν τῷ ἀέρι ξύσματα while others again called ψυχή τὸ ταῦτα κινοῦν.

To Alcmaeon was assigned the opinion θεοί . . . . οἱ ἀστέρες εἰσὶ ἔμψυχοι ὄντες. (Clem. Protr. Vor. p. 102.) Built on the *De Anima* statement for Alcmaeon is the assertion of Aetius (Dox. 386) which repeats ἀΐδιος κίνησις and gives ψυχή as φύσις αὐτοκίνητος. The term φύσις here recalls Plato's speculation (Cratyl. 399 D-400 A) that the word ψυχή is derived from the expression ἡ φύσιν ὀχεῖ καὶ ἔχει. Diog. Laert. VIII, 83 said that Alcmaeon held ψυχή to be ἀθάνατος and κινεῖσθαι συνεχῶς.

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It is doubtful whether we have in Philolaus an instance of a purely kinetic ψυχή. The term occurs with the conventional force in several fragments of Philolaus. (Cf. Vor. 243, 244, 254.) We meet with interesting and prophetic forms of expression in a doubtful citation for Philolaus regarding θεός. (Cf. Vor. 247.)

Worthy of note for us is the fragment of Philolaus (Vor. 239) which says: ἁ φύσις δ' ἐν τῷ κόσμῳ ἁρμόχθη ἐξ ἀπείρων τε καὶ περαινόντων. (Cf. Aet. Dox. 283.)

A further instance of the harmony idea which illustrates the natural demand for a directive and harmonizing principle occurs in a statement of Philolaus (Vor. 241) which granted to ἀίδιος ἔσσα καὶ αὐτὰ ἁ φύσις a certain θεία καὶ οὐκ ἀνθρωπίνη γνῶσις. He significantly added here: ἀδύνατον ἦς κα αὐταῖς (ταῖς ἀρχαῖς) κοσμηθῆναι, εἰ μὴ ἁρμονία ἐπεγένετο. We meet the term κρατεῖν also in another expression of the idea of the harmonizing and ordering force of Philolaus. (Procl. in Tim. Vor. 234.)

The harmony notion was brought to bear on ψυχή proper in Aristotle's account of "a certain other opinion." (Cf. De An. 407 b. 30). ψυχή is there ἁρμονία τις—that is κρᾶσις καὶ σύνθεσις ἐναντίων. Plato (Phaedo 85 E) identified ψυχή of Philolaus with ἁρμονία τις ἡμῶν and he further said (Polit. 1340 b. 18) that some of the "wise men" held that the soul has harmony and others that it was itself harmony.

A new term for Philolaus is found (Theol. Arith. Vor. 235) as ψύχωσις ἐν ἑξάδι, following Aristotle's identification of ψυχὴ καὶ νοῦς with τῶν ἀριθμῶν πάθος (Cf. Met. 985 b 30).

The false fragment for Philolaus (Stob. Ecl. Vor. 247), lending itself to the doctrine of the world soul, contains the expression ἀρχὰ τᾶς κινήσιός τε καὶ μεταβολᾶς and the significant combination νοῦς καὶ ψυχή.

Ecphantus of Syracuse, if faithfully represented by Hippolytus (Dox. 566), must be added to the number of those using the term ψυχή as a kinetic force. In him too we see the combination νοῦς καὶ ψυχή. For Ecphantus (Dox. 566) τὰ σώματα were moved μήτε ὑπὸ βάρους μήτε πληγῆς but ὑπὸ θείας δυνάμεως which Ecphantus, according to the doxographer, called νοῦς καὶ ψυχή. (Cf. Plut. Dox. 217 where for Pythagoras, Plato and Aristotle νοῦς ὁ κινοῦν was said to be ἀσώματος.)

Although the terms ascribed to the early Pythagorean philosophers are often doubtful or colored, yet they bear evidence of

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the survival of ψυχή as a term for a kinetic principle, at the same time foreshadowing the terminology of an actual distinction of matter and force.

3. TERMS OF HERACLITUS

The history of Ionian philosophy after 504 B. C. can be traced in first-hand sources as well as in the records of opinions. The terms in the fragments of Heraclitus, proverbially obscure, are influenced by the two phases of a theory more than half in line with the early Ionian solutions and yet carrying a new element of thought. The vague and figurative expression of a force apart from things appears to have begun with Heraclitus.

In a confession of his own effort for precision of expression Heraclitus says (Frag. 2 (Bywater) Vor. p. 61): "Men seem unskilled when they make trial of words and matters such as I am setting forth in my effort to discriminate each thing according to its nature and to tell what its state is."

The fragments of this heir of the early Ionians offer terms for the material principle, for the element of motion, and for the process by which things came from fire. ψυχή in a kinetic sense appears to have been used by Heraclitus.

The directive phase of πῦρ is shown in Frag. 28 (Vor. p. 71) where the thunderbolt is said to direct the course of all things. (οἰακίζειν) (Cf. Frag. 21, Vor. 67 where πρηστήρ is one of the πυρὸς τροπαί.) The term οἰακίζειν derived from οἴαξ, the handle of the rudder, recalls the κυβερνᾶν of Anaximander. Heraclitus himself used κυβερνᾶν in relation to γνώμη of Frag. 19 (Vor. 68). A further attempt to unfold two principles out of πῦρ was seen by Hippolytus in the use by Heraclitus (Frag. 24, Vor. 71) of the words χρησμοσύνη and κόρος. Hippolytus thought that "want" was the process of arrangement (διακόσμησις) by fire and that "satiety" was the ἐκπύρωσις, and so this commentator decided that πῦρ was φρόνιμος and called it τῆς διοικήσεως τῶν ὅλων αἴτιος. The activity of πῦρ may have been further described in Frag. 26 (Vor. 71). Heraclitus characteristically expressed his panmetabolism in Frags. 41-42 (Vor. 64).

Frag. 20 (Vor. 66) offers important terms: "Order (κόσμος) the same for all things, no one of the gods or men has made, but it always was and is and ever shall be an ever living fire—πῦρ ἀείζωον." For the οὔτε τις θεῶν οὔτε ἀνθρώπων ἐποίησε of this frag-

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ment cf. Frag. 65 (Vor.67) where wisdom (*τὸ σοφόν*) is *ἓν* and is willing and yet unwilling to be called by the name of Zeus. The "process" is found in the same fragment (20) in the terms *ἁπτόμενος* and *ἀποσβεννύμενος* and this "kindling and quenching" took place according to fixed measure. (*μέτρα*). Frag. 77 (Vor 66) gives the same words for the process where Heraclitus said that man like a light (*φάος*) is kindled and put out. Frag. 78 (Vor. 74) also emphasizes the subjective view-point and applies directly to the phases of mortal life the universal law of change. (*μεταπίπτειν*).

The words of Heraclitus so far noted mark a tendency on the part of the philosopher to draw out the note of efficiency in *πῦρ*, and it remains to be seen whether he ever expressed this aspect of *ἀρχή* in terms of *ψυχή*. Heraclitean terms for the definition of *ψυχή* proper on the side of sensation occur in several fragments where the conventional force of *ψυχή* became philosophical. However, the term *ψυχή* was evidently employed in a kinetic sense by Heraclitus. In the spurious fragment (131 Bywater) *ψυχή* would undoubtedly bear that sense. (Cf. Diog. L. IX, 7—*πάντα ψυχῶν εἶναι καὶ δαιμόνων πλήρη.*) Frag. 71 (Vor. 68) *ψυχῆς πείρατα οὐκ ἂν ἐξεύροιο* may hold a survival of kinetic *ψυχή*. (Cf. *ἄπειρος . . . ἀρχή* of Anaximander.) Frag. 68 (Vor. 67) states that it is death (*θάνατος*) to *ψυχάι* to become water, for *ἐξ ὕδατος δὲ ψυχή* (*γίνεται*). (*θάνατος* here stands for *ἡ εἰς ἕτερον στοιχεῖον μεταβολή* according to Philo. R. P. 38 a.) With this we take Frag. 25 (Vor. 73) where fire lives in the death of earth and air lives in the death of fire: water lives in the death of air, and air in that of water. (*ζῇ πῦρ τὸν γῆς θάνατον κ. τ. λ.* (Cf. Plut. de E. 18, 392 C-Vor. 73). A reconciliation of Frag. 68 and Frag. 25 is found in Frags. 41-42 (Vor. 64) where Heraclitus uses the new term *ἀναθυμιᾶσθαι*.

In his elementary attempt to fix psychological values, Heraclitus may have been affected in his use of *ψυχή* by the terms for the process. (Cf. Frags. 77-78.) Arius Didymus (Dox. 471) ascribed to Heraclitus a theory for *ψυχή* proper showing this tendency. "Wishing to make it clear that *αἱ ψυχαὶ ἀναθυμιωμέναι νοεραὶ ἀεὶ γίνονται*, he likened them to rivers." Moreover, we have (Dox. 471) the inference for Heraclitus that *ψυχή* was *αἰσθητικὴ ἀναθυμίασις*.

It seems clear that the term *ψυχή* will bear our interpretation

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in this later Ionian thinker. Standing for the principle of motion, ψυχή was seemingly identified with one of the four elements just as the material principle seemed to have been identified with πῦρ. (R. P. 38 b notes the explanation of Philoponus for whom the Heraclitean πῦρ was ἡ ξηρὰ ἀναθυμίασις and who also said ἐκ ταύτης ψυχή).

Aristotle's statement (De An. 405 a 25) for Heraclitus takes over for ψυχή proper the earlier thinker's terms for kinetic ψυχή. Here Aristotle, as in the case of Thales, qualified his assertion that Heraclitus identified ἀρχή and ψυχή by the words "if he identifies it with ἡ ἀναθυμίασις from which he derives all other things." Aristotle added the terms ἀσωματώτατος and 'ρέον ἀεί for the ψυχή-ἀρχή of Heraclitus. Aetius (Dox. 389) represented Heraclitus distinguishing between ἡ τοῦ κόσμου ψυχή (which he called ἀναθυμίασις ἐκ τῶν ὑγρῶν) and the ψυχὴ ἐν τοῖς ζῴοις. Theodoret (Dox. 386) gave for the ψυχή of Heraclitus the term πυρώδης.

Further secondary authorities keep Heraclitus in line with the early Ionians. Aristotle (Met. 984 a. 7) named him with Hippasus as holding πῦρ for his ἀρχή. (Cf. also Aet. Dox. 292.) Theophrastus (Dox. 475) elaborated this statement with the terms ἐν and κινούμενος and πεπερασμένος, with πύκωνσις and with μάνωσις as terms for the process. The Heraclitean process was thus described by Aetius (Dox. 283): "As this (πῦρ) is quenched all things come into order. (κοσμοποιεῖσθαι)." In the description of the origin of earth, water and air from fire, as conceived by Heraclitus, Aetius (Dox. 283) offered a repetition of the new term ἀναθυμιᾶσθαι found in Frags. 41-42.

"Motion" for Heraclitus was variously described by the secondary authorities. Plato (Cratyl. 402 A) said that for Heraclitus πάντα χωρεῖ καὶ οὐδὲν μένει. To the followers of Heraclitus (οἱ 'ρέοντες) he ascribed the doctrine πάντα κινεῖται (Cf. Theaet. 180 D-181 A.) Again, Aristotle (De An. 405 a. 28) said that Heraclitus thought that all things were in κίνησις. Aetius (Dox. 320) distinguished for Heraclitus between eternal motion (ἀΐδιος κίνησις) and φθαρτὴ κίνησις. Aetius (Dox. 303) offered for πῦρ the term ἀΐδιος.

Up to this point Heraclitus had not departed from the old order, but the personification of a dual activity in some of the fragments of his work marks a turning point in the early efforts of Greek

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philosophy. The term ἔρις and ἁρμονία vaguely expressed the notion of a force apart from things.

Frags. 20 and 65 would put Heraclitus philosophically among the ἄθεοι. In Frag. 36 (Vor. 71) ὁ θεός was πόλεμος εἰρήνη by one phase of the power there ascribed in the term ἀλλοιοῦσθαι. In Frag. 44 (Vor. 69) we find πόλεμος πάντων μὲν πατήρ ἐστι πάντων δὲ βασιλεύς. Frag. 62 (Vor. 73-74) gives both terms ἔρις and πόλεμος and all things arise κατ' ἔριν. (δίκη is here identified with ἔρις.) Frag. 46 (Vor. 63) combines both harmony and strife. "Opposition unites and from differences comes the most beautiful harmony." (καλλίστη ἁρμονία.) Aristotle (Eud. Eth. 1234 a. 25) named Heraclitus as blaming Homer (Σ107) for his wish that strife would pass away.

Heraclitus himself was probably unconscious of the implications of the notion he conveyed in thus imperfectly speaking in terms of dualism. His other force, ψυχή inherent in ἀρχή, was not yet supplanted in his mind and survived here and there in his terminology as the kinetic phase of his πῦρ-ἀρχή. Frag. 18 (Vor. 77) where σοφόν is πάντων κεχωρισμένον and Frag. 19 (Vor. 68) by the words γνώμη ὁτέη ἐκυβέρνησε πάντα διὰ πάντων foreshadow later terms for a real second cause which will arise with the passing of kinetic ψυχή into νοῦς.

(To be continued)

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THE PEDAGOGY OF READING

To many parents and teachers the work of the first year is synonymous with teaching the child to read. It would be impossible, however, to justify this view in the light of modern psychology. In fact, there are few students of the subject who would attempt on any ground at the present time to justify this attitude, which is a mere survival of former days.

Dr. Klapper devotes the major part of a chapter of his valuable book, *Teaching Children to Read,* to the consideration of this question. The opening paragraph of the chapter will doubtless surprise many primary teachers: "The popular question of the day among theoretical educators is when to begin to teach elementary reading. Their conclusions show remarkable unanimity, for writers like Dewey, Huey, Laing, McMurray, Mary Putnam, Jacobi and Parker insist on the elimination of reading in the first three years of school life."

To change the curriculum of our elementary schools so as to harmonize with the views of these men and postpone teaching of reading to the fourth grade would constitute a veritable revolution in present methods. Even though we should not be able to agree with their position, it will be profitable to examine the arguments they advance in its support.

The first argument is drawn from the physiology of vision and was dealt with in our article on Primary Reading in the April REVIEW. That there is unavoidable fatigue of muscle and eye and brain involved in the process of reading no one familiar with the subject will attempt to deny, nor will anyone, competent to judge, fail to recognize the fact that the fatigue of these various organs is far more pronounced in the child of six who is just beginning to learn the process of reading than in the adult. Nevertheless, if the writing on the blackboard

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be large enough and if the books and charts be printed in accordance with hygienic requirements, the danger to the children from this source will be greatly diminished. Prudence, however, demands that only a limited amount of the children's time, and this distributed in brief periods through the day, should be occupied in this difficult and dangerous work.

The second line of objection advanced by the educators just cited is thus stated by Dr. Klapper: "They argue that coarser adjustments must be made before the final ones, that the fundamental muscles must be controlled before the delicate peripheral ones. The muscles of the body in general, those in the arms, hands, legs, should be made sensitive and ready to coordinate with the mind before we develop in the child the ability to attend to the more delicate coordinations."

One may admit the truth of the argument here advanced without admitting its applicability to the case in point. It is true that nature calls for the development of the larger fundamental movements on which the finer peripheral movements rest, *e.g.*, the movements of the arm prior to the movements of the finger, but it is equally true that the organism should be developed as a unit in all its parts and while there is a natural sequence from the large to the small, from the coarse to the fine, it is a sequence of nature and of emphasis and must not be too rigidly interpreted in a chronological sense. The child should learn to run, and in so doing develops and coordinates the muscles of the leg, but no sane man would demand that in the child's running the toes must be put out of commission until the larger movements are properly established. And so the eye was designed by nature to guide the larger bodily movements and must be brought into function to coordinate with them. We are not, therefore, violating nature's law when we teach the child to read or write, provided the symbols are large enough so as not to make too exacting demands on the eye for

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nicety of focus and definition. What is needed is that the writing be large enough to call forth free arm movements in its reproduction and that the print be large enough to be recognized without eye strain.

"Their second psychological objection," to quote Dr. Klapper once more, "is that concrete knowledge must be acquired before symbols are taught. Hence, the opponents of early reading insist, why not teach the facts of nature, of local geography, of industry, of manual work, before giving the symbols for thought-getting in reading?"

To this objection a similar answer will readily occur. By all means give the children concrete knowledge before giving them the symbols in which to express the knowledge, but this does not demand a postponement of reading until the children are nine years old. The children come to school with a very considerable mental content which should be utilized in teaching the reading process. The mistake here is the attempt to give the child in written form matter that is entirely new and foreign to his experience. This is unquestionably wrong, but in remedying it we should not swing to the opposite extreme and refuse to give the child knowledge in printed form that he is prepared to receive. In our Manual of Primary Methods we have insisted upon the point over and over again that where the thought was not entirely familiar to the child it must be rendered familiar by oral and written work before it is presented in printed form.

"That bad mental habits are developed is another argument of this school. The child is too young to concentrate upon such work, hence mind wandering is encouraged, and the powers for application are undermined. These exercises in symbol interpretation are opposed to the cravings and interests characteristic of the young child, and there is constant aversion rather than attraction."

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Again, the objection here applies only to faulty and vicious methods of teaching the child to read. Where the matter is mere lifeless word drills, exercises in syllabification, phonic drills, etc., the objection holds, but there is no reason why the reading matter of the child from the very first should not be rendered attractive to him. The First Book of the Catholic Education Series, which was in the hands of more than 100,000 children last year, abundantly proves this. No one could enter one of these classrooms without being struck by the vivid interest and delight which the children took in their reading matter, and this was still more pronounced in the children of the second year. The children readily concentrate their attention on the thought content of the written story when the story has a thought content worthy of their attention.

"A final psychological objection which these educators advance is that, with the very young child, the whole process is an unintelligent one. The processes in reading are too difficult, and they hold that all mental activity goes to the recognition of symbols, rather than to the thought which they symbolize. They argue that this explains the frequency among children of expressionless reading, constant stumbling and word-reading, rather than thought acquisition,—in a word, the wrong habits of reading that defy the teacher's effort."

Once more, this objection applies only to defective methods. Where the words in which the story is told are selected so as to involve the use of a small percentage of new words whose meaning the context declares to the children, this objection does not hold. To facilitate reading and obviate the difficulty referred to, fragmentary and disconnected selections must be avoided. Where there is a continuity of thought with a variety of setting and expression, and where the children are not forced forward too rapidly, it will be found that the objection just stated does not hold. Nor is it necessary that the

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thought should be childish. The greatest thoughts of all time can be given to a child, if given in the proper form. We quote the following from a report of the annual Catholic Teachers' Institute of Cleveland, Ohio, held last June. The writer refers to the work of the first grade. "This method of assimilating religion and bringing it into all the subjects which are taught is not a mere theory of an idle dreamer. It has, to use a modern expression, 'made good.' As the speaker remarked, the method which has been employed during the past year has surpassed his fondest expectations. The children of the first grade are thinkers! Father Kane believes that if one of these first graders were questioned he would know more about his religion than children of the fourth or fifth grade, who have been trained by the rigid question and answer method. Why? Because the things of God have been made beautiful and joyful, and they have been presented, not in hard, unpalatable form, but have been made germinal; that is to say, great fundamental truths have been told to the children in the form of wonderful and understandable stories."

The speaker referred to is the diocesan superintendent who, by closest observation and participation in the work throughout the diocese, had abundant opportunity to observe the workings of the method we have referred to. It should be observed that this is at the end of the first year of the use of a method that was new to practically all the teachers in the diocese. Still better results may be looked for in the future, as the method becomes more familiar to the teachers using it. Results such as these constitute in themselves abundant refutation of the arguments against early reading put forth above. It is a question throughout of correct methods.

The fact that men in the public school system of the United States eminent for their pedagogical skill should advocate the postponing entirely of elementary reading until the fourth grade is reached might reasonably be

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expected to somewhat mitigate the ardor of certain teachers who emphasize reading in the first grade as though it were the only thing to be taught, whereas in fact it is but one of the many things which should occupy the children's time, and it should not be allowed to monopolize more than a small portion of their time. The children should be taught to read in the first year, and this may be done with ease, but the work should be confined to reasonable limits, such, for example, as those indicated by the First Book of the Catholic Education Series. There is no need of supplementary reading, in the first year, at least, nor do we think it particularly advantageous even in the second. The first and second books of the Catholic Education Series were designed to supply all the reading matter needed during these two years, and, if the work is properly conducted, better results in reading will be achieved than if various other books were brought in at this time as supplementary.

Singing, drawing, water-color work, molding in clay, sand table exercises, cutting and folding paper, construction work of various kinds, should hold a prominent place during the first year. The teacher should seek to supply mental food by properly chosen stories, either told or read to the children, and dramatization should be used very extensively, both for their written and oral work.

"The opponents of early reading tell us that for sociological reasons the prevailing custom of initiating the young child into the mysteries of symbols is unsound pedagogy. Life today, they argue, is industrial and manual. Bookishness is not a characteristic of modern social organization. Reading is too individual a process for the young child, whose life and outlook are intensely self-centered. We must teach the social duties and social relations of life."

The answer to this objection is obvious. It is to be found in the reading matter presented to the children. Reading may be abused, it is true, but so may any other

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blessings be abused, and reading, if properly used, may be a socializing process of incalculable value.

The culture-epoch theory is cited as against early reading. "This theory of recapitulation, when applied to education, has been interpreted to mean that each individual should be taken through those stages through which the race passed in its development. The early life of man concerned itself with the concrete; it knew only oral speech; man himself was ear-minded, not eye-minded, in language. Hence, these educators conclude that all language work in the early grades must be exclusively oral. While all these characterizations of early society are true, we must, nevertheless, realize that, to prepare the child for present and future life, we teach the needs of existing and not of past society."

Dr. Klapper's objection is well taken, and much more might be said in a similar vein. The culture-epoch theory is founded on a total misunderstanding of the recapitulation theory. The doctrine of recapitulation is a morphological, not a physiological, doctrine. Embryonic life recapitulates the ancestral structures, but these structures are not permitted to function except in a few larval stages. High level in life is attained only where nature has been able to suppress all functioning of ancestral structures until the plane of present racial development is reached by the embryo. If this doctrine is properly interpreted and applied to mental life, it means that we should use every legitimate means to keep our children from repeating the activities of the ancient world and teach them to act on the highest plane reached by our civilization, hence the highest Christian virtues are inculcated into the lives of the little ones who gather around the teacher to learn from her the precepts of the Master and the high virtues of the children of the Kingdom.

The group of educators cited above advance pedagogical considerations in support of their contention that primary reading should be postponed. "Why spend so

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much time and effort on a task that can be accomplished in less time and to greater advantage when the child is two or three years older? The child is a motor animal, with interests that are manual and practical. He turns from the early phases of reading because the work is too formal and lacks vital motive."

The fallacy of this argument is apparent. That he could learn to read with the expenditure of less time and energy at a later date does not justify the postponement of reading to a later date, for, as Dr. Klapper remarks, he could do almost anything else better at a later date, and why not postpone everything? The question to be answered is, does reading meet a present need of a child of six? Does it offer him anything that he needs and can incorporate into his life? Of course, it depends on what method you use in teaching him to read and what content is presented to him. It is true that the dreary stuff presented in the usual primer or first reader is unassimilable by child or adult and is calculated in itself to destroy any love that a child might inherit for literature.

The child loves a story that is constructed to meet his needs. He loves great spiritual truths presented to him in a form that touches his imagination and meets his desire for personification. It is precisely in this that most readers fail lamentably. We hope to discuss this topic more fully in a subsequent article on the subject of primary reading. Dr. Klapper answers the last objection very truly when he says: "The child is a motor animal, but, despite this prominent characteristic, he has other vital interests as well. He is curious; he loves the story; he has a dramatic sense, a feeling for rhythm, etc. Although the child experiences no 'personal hunger' for reading, the problem, approached carefully, need not be the arbitrary lesson it is made out to be. The love for the story, and the desire for the acquisition of a practical art, the social use of which the child

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sees daily in his immediate life, serve to motivate early reading lessons. By erroneous methods and unattractive devices teachers often kill the vital interest which children bring to this work. This argues, not the postponement of reading, but a decided and immediate reform in methods of teaching reading."

The last sentence puts the whole matter in a nutshell. What we need is not the postponement of reading to the fourth year, but the banishment from the primary grades of sterile methods and word drills which are a disgrace to many of our modern primary rooms. We need to present to the children from the beginning real literature, matter that speaks to the child, that meets his needs, that warms his imagination, that quickens his pulse, that deepens his joy and that opens to him the doors of the riches of all the ages. With patience and skill this may readily be done in a small portion of the child's time during the first two years in school, but it does demand textbooks that are built on proper lines and it does demand intelligent and properly trained teachers.

T. E. SHIELDS.

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ANNUAL CATHOLIC TEACHERS' INSTITUTE OF CLEVELAND DIOCESE

The Catholic Teachers' Institute of Cleveland Diocese, which was conducted by Rev. W. A. Kane, Superintendent of Schools, assisted by teachers of the primary grades throughout the diocese, last June, can scarcely fail to prove of interest to all the readers of the REVIEW. For this reason we reprint here an account of the institute published at the time in a local paper:

"Probably no greater evidence of the untiring zeal and devotion of the Church for the education of her children has been witnessed for some time in this diocese than in the first annual meeting of the Catholic Teachers' Institute held during the past week. From the first meeting on Tuesday morning until the close of the session by an address from the Rt. Rev. Bishop on Friday, June 25, the enthusiasm of all in attendance was unflagging.

TUESDAY

"The institute was held in St. John's Cathedral Hall and was opened Tuesday morning with prayer and an address by Rev. W. A. Kane, Superintendent of Schools of the diocese. Father Kane spoke words of welcome to the audience, remarking the satisfactory attendance and expressing his gratification at the untiring cooperation of all the Sisters during the past year. He then proceeded to speak more particularly of the work which had been pursued and gave some very salutary points in regard to the teaching of religion. Religion, said Father Kane, should not be made the least attractive of all the branches of study. In fact, to call religion a branch of study is entirely a misnomer. Our religion is a part of our lives. We Catholics do not push it over into one corner of the week—for example, on hour on Sunday. Neither should the children be obliged to spend one-half

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hour, and a very distasteful one at that, in memorizing a few incomprehensible questions of catechism. No! Religion for the child must be made agreeable, something which he loves with all his heart, and it must be correlated and associated with his entire mental activity. And what is more natural than this intimacy and familiarity of the children with the things of their Heavenly Father? As the seasons come and go there is abundant opportunity afforded to acquaint the children with the mysteries which the various feasts celebrate. As Christmas approaches, the story of the birth of Jesus may be made most real, and so on with Easter, Pentecost and the other holy days throughout the year.

"This method of assimilating religion and bringing it into all the subjects which are taught is not a mere theory of an idle dreamer. It has, to use a modern expression, 'made good.' As the speaker remarked, the method which has been employed during the past year has surpassed his fondest expectations. The children of the first grade are thinkers! Father Kane believes that if one of these first graders were questioned he would know more about his religion than children of the fourth or fifth grades who have been trained by the rigid question and answer method. Why? Because the things of God have been made beautiful and joyful, and they have been presented not in a hard, unpalatable form, but have been made germinal; that is to say, great fundamental truths have been told to the children in the form of wonderful and understandable stories.

"The speaker continued to outline more definitely the method of teaching religion by means of the story, and spoke at some length of the more advanced course to be pursued during the second year of school. He strongly recommended a reading and re-reading of the book on Primary Methods by Rev. Dr. Shields. This book is absolutely indispensable in connection with the new textbooks, also written by Dr. Shields, which have been intro-

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duced into the schools throughout the diocese. An outline of the week's program was given and the reader of the first paper was introduced.

"Sister Carmencita, of the Cleveland Ursuline Community, read a paper on story telling. We believe that every teacher present felt deeply impressed with the importance of that art which has never died out 'of the realms where mothers are queens.' Sister treated impression first; that is, the telling of the story and later of the three modes of expression, namely, retelling, pictorial representation and dramatization. Why is it that children love stories? Why do they listen with twice the attention to the story which is told rather than to the one which is read? Truly, the cause lies as deep and is old as are the laws of the human heart. It is the intense longing for the personal element which every being possesses and which is sweetest and freshest in childhood. Our Lord knew this. He taught the simple and childlike people in the form of stories 'and without parables He did not speak to them.' It is just this human element which adds such a charm to the story and it is the duty of every teacher of little folks to strive to become an adept at the art.

"To do this is not always so easy. The teacher must feel what she is telling her hearers. She must not think of her words, but must be intent upon the thought which she is trying to convey and which she sees every moment portrayed on the more than expressive countenances of her little audience. Children's minds are so plastic, so eager, when properly handled, and it is a wonderful, almost mysterious, thing to witness their development. But the delight they experience when a story is told them is not to be compared with the joy of retelling it. Sometimes many questions have to be asked before it is accurately reproduced, but the results are always justifiable.

"Then, too, the reproduction by means of drawing, paper cutting and clay modeling is invaluable. In em-

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ploying dramatization the teacher shows a practical knowledge of the laws of mental development. Not only does one sense come into play, but two, three, sometimes four, and most important the muscular sense.

"Many other points of instruction were treated, but we must proceed to the events of the next three days, which were equally interesting. At the close of Tuesday's meeting, Rt. Rev. Msgr. O'Reilly favored the institute with a few telling remarks. After welcoming all and expressing the deep regret of the bishop at not being able to be present Monsignor O'Reilly said that there were few people of whom he was envious. Generally he was glad to see every one happy with what he had and enjoyed, but if there were any one of whom he could be envious, it would be the teacher of a first grade. He further startled the audience with the assertion that if it were possible he should like to try for the position which Father Kane now holds. But, he added, it would be hard to get Father Kane's position because every one knows no one could fill it quite as well as he.

"The next feature of importance was a practical illustration of story telling given by twelve children from St. Francis' School. The stories were particularly well told and the children deserve especial credit on account of the fact that two languages have to be taught in their school, namely, English and German. This doubles the spoken vocabulary.

WEDNESDAY

"On Wednesday Father Kane gave an instructive and practical explanation of the method of teaching the spoken vocabulary. He emphasized particularly the power of imitation in aiding the child to acquire a correct number of words. Children as a rule do not talk well, but if they are trained from the beginning this difficulty may be obviated.

"Sister Alphonsus, of the Sisters of the Holy Humility

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of Mary, from Our Lady of Lourdes' Academy, next read a paper on busy work. We believe we are correct in expressing to Sister Alphonsus the gratitude of the entire teaching body for the many original ideas which she gave them in regard to this rather difficult problem. Truly it is difficult not only to keep the children busy, but to provide busy work for them. Under the title busy work may come writing, drawing, paper cutting, paper tearing, clay modeling, etc. Sister Alphonsus not only exhibited some useful specimens of busy work, but she also outlined the program for the first week of school, telling how the child may be taught to proceed gradually from the simple to the more complex forms of busy work. It is, as every teacher knows, necessary to vary the occupation of children at frequent intervals in order to sustain their interest. The program which Sister outlined answers this demand most adequately.

"But the point particularly emphasized is that of having a purpose, an aim in view, when the busy work is assigned. With each new kind of work let the teacher explain just why they are doing it. For example, after studying the first lesson in Religion, First Book, let the children make from paper or cardboard a table; let them set it for breakfast; have them make grass, trees, etc. Later the teacher can develop the lesson of Christ feeding the multitudes. Busy work is not a mere consuming of time. It leads the child on and aids in developing resourcefulness and originality of thought.

"The morning program was concluded with an exhibition of number work, which, without exaggeration, held the audience spellbound. It was conducted by Sister Mary Beatrice, of the Sisters of St. Joseph, with twenty-four of her little pupils. Since the first-grade arithmetic assignment calls simply for the numbers from one to ten, Sister confined her work to these. We scarcely know of which of the many interesting pedagogical lessons afforded to speak first, but we believe that the point which

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most impressed our audience was something of which the superintendent had spoken in a previous lecture, namely, the importance of the personality of the teacher. Anyone who witnessed the lesson given by Sister Beatrice must have been forced to conclude that her schoolroom is a little heaven. Cool, resourceful, encouraging and original, it is not to be wondered that she converted the hitherto wrestlings with division and multiplication into intimate and enjoyable pastimes. Not only was there a perfect knowledge of the four fundamental operations, but there was a correlation of number work with religion, life, in fact, with all that concerns the little ones. Each number reminded them of some truths which they had learned. For example, when asked what number one signified, a small boy answered that it reminded him that there is one God.

"In connection with the number work, the children gave evidence of a great deal of general knowledge. They knew about the seasons; they knew more about zoology than many present in the audience. For who, indeed, could have answered correctly when questioned as to the number of legs a bee, a grasshopper and a spider has? The children from St. Agnes' could tell them.

"The exhibition was concluded with an exercise in sense training. Surely Sister Beatrice is to be congratulated.

THURSDAY

"The lecture given by Father Kane on Thursday morning was particularly instructive. It gave evidence of not only a theoretical but a practical knowledge of his subject. In speaking of the chart sentences to be used in connection with the First Book, he insisted especially on the predominance of the thought over the word-form. Each chart or each exercise on the board must make complete sense. Give the child a thought which he may see beyond the word. Let him look 'through the word' at

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its meaning. It is to secure this comprehension of the idea rather than of the form that the letters of the word are not taught at first. If a child is allowed to spell a word letter by letter, then to pronounce it, and at length, after hearing it, to get the thought, he has gone through a round-about process. The visual area had first to be stimulated; then the impression had to be transferred to the auditory area, and at length the word was recognized. Now if the thought had come immediately with the sight of the word, just half this brain area would have had to be stimulated. There would have been a short cut, as it were, and this, by reason of its very shortness, would have become stronger and deeper than the other. 'We do not want proofreaders,' said Father Kane. 'The thought calls for the word. Let the child get hold of the thought and the words with their correct forms will not be slow in coming.'

"An interesting paper on phonics was next read by Sister Fortunata, of the Sisters of Notre Dame. Sister Fortunata explained just how phonics might be introduced into the first grade without giving them too much prominence. They are not to be taken up until after February and only a few minutes a day are to be devoted to such exercises. The synthetic method is to be followed in dealing with phonics, and the teacher ought to proceed from the general to the particular, from the whole to the part.

"The last feature of Thursday's program was the dramatization given by the children of the first grade of St. Edward's School, under the direction of Sister M. Christina, of the Sisters of the Holy Humility of Mary. The children dramatized twelve lessons from the First Book. As a little boy or girl read a lesson from the book, his or her little companions acted it out. Imitation is as natural to the child as sunlight to the flowers. Anyone who has witnessed a child at play, who has seen him impersonate a grand lady, a tramp, an automobile, a flower,

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a blade of grass, may readily realize that dramatic talent is not a prerogative of the chosen few. It is the birthright of every normal child and when properly developed can be made invaluable to him. Certainly the assemblage of teachers who witnessed Thursday's performance was impressed with this fact. There was scarcely a dry eye when a Welcome to Jesus was being enacted. Surely the little ones are very near to our Lord, and we are neglecting our duty when we do not enable them to give expression to their childish love and friendship for Him.

FRIDAY

"Friday's program consisted of a talk on drawing by Sister Fortunata. The speaker carefully explained a series of plates whereby the child's artistic ability may be encouraged and increased.

"Father Kane gave another excellent talk on the division of the members of the class into groups. If this system be employed, it will enable each pupil to receive almost individual attention. At the same time the brightest members of the class are not held back, while the duller ones are not allowed to become discouraged. The ideal class number is something under sixty pupils. It is impossible to do any real teaching with such numbers as 100, 120 and 160.

"He also spoke of spelling and writing and of the methods to be used in teaching them. Written spelling is more necessary than oral, and in the first grade oral spelling should take up but two or three minutes of the day.

"The concluding number of the institute was an exercise in sight singing by the children of the first grade of St. Thomas' School. The lesson was conducted by Miss O'Callaghan, and the children were especially honored in having Bishop Farrelly as an auditor. What these children have accomplished in the reading of notes astounded the audience. Their accuracy in writing on the

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board melodies which were sung by their teacher was something which many an adult might have emulated.

"The Right Reverend Bishop then addressed a few words of encouragement and approval, saying that one of the happiest thoughts of the year for him has been that of knowing that so many teachers would be gathered together there, all united in furthering the cause of Catholic education.

"Surely Father Kane and the Sisters who have worked so assiduously in promoting the success of the method which has been introduced into our schools have every reason to rejoice. The proceedings of the institute must have assured the dubious, had there been any. It is not an every-day occurrence to hear children of the first grade read as intelligently and with such expression as ours have done during the past week. We sincerely wish that the author of the beautiful textbooks used by the children could have been present to witness the realization of his ideal. There are some individuals raised up by God to do an especial work who seem to be gifted with an almost remarkable foresight into the future. It would seem that Dr. Shields is one of these. Truly he deserves great credit for having made it possible to lift the minds of our children to their rightful inheritance, the beautiful and true. And to Father Kane, too, we must give unlimited praise. There has been no ostentation in the quiet, persevering efforts which he has exerted to further what he knew to be right. The results speak for themselves; the children are our reward, our inheritance exceeding great, and their welfare is our recompense.

"Then God speed the teachers' institute and God prosper the cause of Catholic education among us. May the great work increase each year; may it fructify and bring forth a glorious harvest."

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EDUCATIONAL NOTES

AGRICULTURAL EDUCATION FOR DELINQUENT BOYS

Delinquent boys are generally victims of circumstances. Very few are bad at heart. The majority owe their delinquency to that natural instinct which impels boys to do something. The natural boy is full of life. He must have some means for working off his surplus energy, and when no other way offers he is sure to do something which brings him into disfavor with the authorities. In searching for some means of activity boys often step over the line marked by the law and are immediately forced into direct opposition to law and order, for once the law touches them they are never the same while living in the community where their past record is held constantly before them.

There is very little difference in human beings when the exterior mask is torn away, and there is very little difference between a delinquent boy and one who is not so classed. The one has merely come in contact with the law in an unpleasant way, while the other has not. The same spirit pervades the life of both. It is the spirit of youth—that period of life when growing strength and energy seeks something upon which it may be spent. Those boys who are so directed that their growing strength and energy is allowed to expand itself in channels of usefulness never become classed as delinquents, but those who are not so directed are apt to step across the line at any time. The secret of the whole matter lies in directing their activities so that they become developed in paths of usefulness instead of avenues of petty crimes or gross misconduct.

The delinquent is not personally benefited by punishment. The punishment may keep others from committing the same offense, although investigations show that as extremely doubtful, but no punishment as ordinarily

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inflicted by the law aids the delinquent to overcome his delinquency. Punishment in the majority of cases rather adds to the difficulty by forcing the delinquent to believe that the law is his enemy. A delinquent is always antagonistic to an enemy and does what he can to displease him, so when the law becomes an enemy it leads to rather than detracts from lawbreaking.

A Change of Environment.—The delinquent boy must, then, have his thoughts and powers directed along another line and be made to feel that the law is his friend, or his delinquency can never be overcome. New scenes bring new thoughts and new desires. When the delinquent is kept in the same surroundings with which he has been familiar his mind dwells upon the very things which led to his delinquency, but when he is removed from those surroundings he is given an opportunity to change his entire life. Delinquency is a disease and must be cured by having all germs removed from the system. It is then that the country becomes of such great importance in the life of the delinquent. It affords him an opportunity to change his entire life, acquire new habits, new desires and aspirations.

What boy ever lived, shut up in the city, who would not whoop with joy when a trip to the country was held out to him? The delinquent boy looks with as much pleasurable expectation upon such an expedition as any other boy. He is just boy with all his delinquency, and whenever the law shows a friendly spirit by making it possible for the delinquent to get a different vision of life in the free, open air of the country the delinquent doesn't begin plotting revenge, but immediately becomes anxious to get a close look at the green fields he has heard so much about; he becomes anxious for the trip to the country, and when he learns that he can stay for weeks and months his joy is supreme. He doesn't consider life—on some farm which has been provided—as a punishment, but

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thinks of it as a glorious, continued holiday, and the city which affords him the privilege becomes his friend.

Farm homes for delinquent boys take out of the delinquent's life those petty desires for getting into mischief. The boy has something to do. The back-to-the-farm movement has been a great boon to many city dwellers, but to none is it of more importance than to the delinquent boy. With the delinquent boy the need is for development along lines of usefulness, and that is given through agricultural possibilities. He does not need less freedom, but more freedom—not licensed liberty, but freedom to exert himself, work off his surplus energy, and develop his growing powers without interfering with the rights of others.

Agricultural education for delinquents is not necessarily different from any other agricultural education except that the first rudiments must be learned. The boy knows absolutely nothing about the subject. He must learn it from A B C, but as he has everything to learn he has nothing in this field to unlearn. It is more difficult to unlearn than to learn from the beginning. Thus, when the boy is taken from the scenes and the habits with which he is familiar, he is not forced to change his habits, but his old habits are simply crowded out by the new. He is not forced to change his activities in the old surroundings, but is given new activities surrounded by new scenes. His agricultural education is a complete change for him.

Delinquents should not be considered as criminals, but as unfortunates to be guided into different ways of living. The delinquents who receive agricultural instruction may be divided into two distinct classes. The one class consists of those who become attached to the occupation of agriculture and will continue the vocation throughout their lives. The other class consists of those who will return to the city at a later period in their boyhood or

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young manhood and take up some city occupation for which they have a natural inclination.

In providing agricultural education for delinquents it must be expected that more than half will choose to return to the city after their educational course is completed, so the school needs to be more in the nature of a general school with farm privileges than a purely agricultural school. Agricultural education for delinquents needs to be interspersed with such subjects for study as will give the boys a good general education so that they become broadminded individuals. Delinquents are seldom dullards. They are, almost without exception, alert and readily grasp mental knowledge, as well as the manual training which their agricultural education entails.

The education for both classes of boys, those who will continue living in the country and those who will return to the city, need not be different. The training which those receive who become permanently attached to country life aids them to wrest a living from the soil when thrown on their own resources, while the same training develops those who take up other tasks, gives them a broader aspect of life and contributes to a large extent to their physical welfare for many years to come.

Agricultural education is, if anything, of more value to the boy who will return to the city, for when he does return he is not the same individual. He has received a different view of life. He has learned something practical, and has learned to consider matters in a practical way. He has been separated from the temptations which led to his delinquency, and the delinquency has been crowded out of his life with something else. Delinquency is a disease, but it is one which cannot be cured without a change of atmosphere, or a change of ideas. The delinquent boy who gets the benefit of a course of agricultural instruction is built up in mind and body upon a healthy basis. His strength and ambition has found a way to

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assert itself without interfering or being interfered with, and he has learned the value of doing something useful as well as the peace of mind in being profitably employed.

Nothing succeeds so well with delinquents as to take them to the country, for to become cured of their destroying disease they must be entirely removed, for a time, from their old haunts and influences; they must be taken to some place where they can use their animal energy that is seeking to assert itself and their mental capabilities which have caused them to contrive unique methods for baffling the authorities; and they must be given friendly guidance. There is no place where this combination can be positively secured without resorting to the possibilities which nature affords. Thus agricultural education gives the delinquent the required opportunity, and that he makes good has been demonstrated by actual experience.

The Ohio Teacher, August, 1915.

BUILDING THE LIVE VOCABULARY

A live vocabulary is one that responds quickly to the command of thought. It is not a mob of words, but an *army*. Most people know words enough; few have a ready command of them. A rich and ready vocabulary means language power. In language work nothing is more important than building and vitalizing the child's vocabulary.

How can this be done?

Not by reading alone. This may help, but the vocabulary gained only from books is very likely to be bookish, and disorganized. It helps one to read with ease, but it will not leap to the tongue or pen when one would speak or write. There are many people who can read with facility; when they try to speak, however, they seem to be tongue-tied. Every-day life calls for more than a

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mere reading vocabulary. How shall we cultivate it? By training the child to use effectively the language of life. Teachers must step outside of the schoolroom to learn language. Or, better, they must bring live language into the schoolroom—the language of the home, of the fields, of the street, of work, of play. If we hope to make the speech of boys and girls clean and strong and beautiful we must deal with the speech they must and will use in every-day life.

Why has the slang habit such a hold on humanity? How much are our schools doing to check and correct its evils? We might find an answer to our last question in the speech of the ordinary college student, who has spent years in studying his mother tongue. Perhaps a spirit of smartness accounts in some measure for the flippancy and slovenliness with which he generally handles our language, but smartness is not the main cause.

Boys and girls use slang largely because the schools give them nothing better to take its place. Oh, yes, I know we teach them beautiful poems, elegant descriptions, and similes and metaphors; but of what use is all that to the boy in the heat of a baseball game, in ordinary talk, in business, in the every-day work?

The child needs words that are alive. He will have them. If we fail to train his tongue to a ready use of the vigorous and racy idioms of our speech, he will leap to slang as an outlet for his glowing, growing thoughts and feelings.

Nor should we be so seriously shocked that he does. Slang is not so terrible a monster as the Puritanic teacher has sometimes pictured it. Slang has its uses. It certainly is one means by which our language has been and is being enriched. Many of our most effective counters of speech were once slang. For this reason I cannot condemn it as utterly useless. At the same time I do deplore the slang habit. For slang is generally a robber. It

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steals into one's speech and takes away its riches. One slang expression may be used to express a hundred thoughts and feelings. To the person addicted to slang one word covers a multitude of ideas. Everything is "classy," or "nifty," or "swell," or "awful," or "fierce." The vocabulary of such a one gradually loses its force, and becomes poverty-stricken and slovenly.

How can this prevalent evil be checked and corrected? By building the live vocabulary. By giving to pupils systematic language exercises and language problems every day that call for an effective use of words that are alive and expressive. It is of little use to say "Don't use slang." It is substitution that counts most.

The Nebraska Teacher, September, 1915.

BASING PRIMARY ARITHMETIC ON CHILD INTEREST

The fact that many primary teachers are outlining the work of primary arithmetic from the standpoint of the child's activities, rather than from the standpoint of number facts, is only one of the indications of the progressive attitude of educators toward the making of a school curriculum. We are beginning to base courses of study upon the interests of childhood rather than upon the adult conception of logically arranged subject matter. We are beginning to see that through a selection of those interests of childhood which will lead to the child's growth and development it is possible to fill not only the present needs of the child, but to look forward to future social values.

In selecting activities for use in any school subject in the primary grades it is of importance that we consider those instincts of childhood which are of educational value, and also that we consider whether the tendencies of children from six to nine years of age are such as will be of value in activities involving that subject. Thorn-

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dike mentions the following instincts of childhood as having educational value:

Curiosity	Manipulation
Collecting	Ownership
Sociability	Emulation
Kindliness	Independence
Pugnacity	Mastery

Practically all of these are involved in the activities that lead to number concepts.

The child from six to nine has a low degree of ability for strong, quick, precise or sustained motor effort because of the limited degree of development of his muscles and his nervous system. He is not prepared for very fine or very exact work. His curiosity is great. He loves things, concreteness. From loving to do things just for the sake of doing them he is becoming interested in the result of his activity. This is shown in the kind of games that he plays. His attention cannot be held for any length of time upon one thing. *As soon as he is interested he wants to use that interest in some activity.*

These tendencies go to prove that it is better to state the first three years of arithmetic in terms of doing, rather than in terms of abstract arithmetical concepts. "The most effectual mode of leading children to the desired goal (in number) is through the employment of material that seems of value to them." We need not only to emphasize concreteness, but the child's kind of concreteness.

The danger of basing arithmetic upon child activity, rather than textbook requirements, lies in the fact that arithmetic is likely to become incidental and that no fixed results will be required. There are two points of view: that of the teacher who wishes to base arithmetic upon the activities of children, and that of the teacher who feels in her inner consciousness that certain number facts must be taught within a given time in which they must be

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drilled. Her attitude is that the third grade is made for the multiplication table, and so the multiplication table must be learned at whatever cost. The child must know that 12×12 is 144, even if he cannot go to the store and buy four books at nine cents each.

There is an equal danger in the position of each teacher. The teacher who has her mind set upon the activities of childhood is liable to forget to drill sufficiently to fix number facts in the child's mind, and so arithmetic becomes a mere incidental game or pastime in which the child is mildly amused, and learns almost nothing.

On the other hand, the drill teacher makes no application of arithmetic to life; and the multiplication table, for example, has no connection with the child's ability to buy with more ease. An automatic knowledge of the necessary arithmetical processes for the child's use will mean that he can use his oral arithmetic in every-day life without laborious calculations. The person who buys twelve yards of cloth at nine cents a yard should know so surely that 12×9=108 that the mind can be put on the selection of the goods instead of the calculation of 12×9.

It would be ideal if we could combine the points of view of the two teachers under discussion; and by basing arithmetic upon the activities of children, lead first to their interest in the subject, and of their realization that arithmetic is of real value in life, instead of a mere working with figures. In addition to this, sufficient drill should be given to fix the number facts which have been made clear to the child through an interesting introduction.

Normal Instructor and Primary Plans,
September, 1915.

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DEVELOPMENT OF AN ESPRIT DE CORPS AMONG HIGH SCHOOL STUDENTS

Adolescence is the most fruitful period of responsiveness. Its rapidly enlarging conception of the relation between the individual and the group brings a self-consciousness, on the one hand, and a social consciousness on the other; and the transitional changes and inconsistencies in the adjustment between these two demands cause either an unconscious or a conscious hunger of high-school students for suggestions. Although boys and girls may fail from ignorance, from misdirection, or from lack of self-control, they can be touched now as never before by the right kind of appeal. But the right kind of appeal is hard to make. No one should attempt to make it without being able to combine some insight into adolescent thought, some liking for boys and girls, some sense of humor, some knowledge of high-school organization, some spontaneity in public speaking, and, above all, some feeling of consecration to this end. If he can early give his student and faculty hearers confidence that he knows and that he cares, he has won already; but if he delivers prepared generalities, he is only tolerated, not accepted. And let him never talk down to his audience, but always on the level. . . .

In realizing efficient moral education social responsibility should be seen and felt by students now and here; its satisfaction and its sacrifice should be a present actuality; and the best way to intensify the adolescent sense of social worthwhileness is to magnify and dignify the individual's daily significance to the group life of his school. . . .

One of the finest expressions of a school's character is its refinement. Courtesy, consideration, culture should be insisted on in all schools, as there is no age limit when these standards should not apply. However much we may compare schools as to their equipment and instruc-

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tion, we would be even more surprised and helped by a comparison of them as to their tone. Sometimes even a principal may be as unconscious of the deficient tone of his own school as one long in a close room may be unconscious of its malodorous atmosphere. A public high school should be a refined and refining place for boys and girls to live in, a place where the hardness from some homes will be softened and the roughness polished off, where the gentleness from other homes will be contagious and the culture democratized. High-toned public high schools are the best places to educate boys and girls—from advantaged as well as disadvantaged homes—because in this mixture of all classes students can grow in their judgment of human worth underneath superficial differences, and the genuine superiorities of character and culture can merge and be sought after wherever found. To limit rather than to guide the growth of this judgment at the high-school period, when the social creteria of homes are being reformed by adolescent individualism and experience, is probably to limit the vision of boys and especially of girls for life. . . .

Honesty is illustrated as the basis of cooperation in school, in community, in nation, in business, the ability to act together being proportionate to the degree of mutual trust. Honesty is defined not simply as outer conformity, best policy, or good reputation, but as an inner support of and reliance upon one's own trustworthiness. The hope of a school, the bulwark of society, are those students who can be trusted through and through: a request from a teacher, a lesson to be learned, a promise to be met, a judgment to be made, a game to be played—each and all being done at right angles, not obliquely. But the corner-cutters, the dodgers and the undergrounders are the despair of everybody. To get forbidden help on examinations, to skip the school requirements, to create disorder when the teacher leaves the room, to dodge the issue when a deed is done, to

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break the rules of a game when the umpire isn't watching, to skimp a job when the boss won't find it out, to violate the law when statutes aren't applied—these are expressions of the same general tendency. If a school tolerates dishonesty it is diseased, and the sources of infection should be cleaned or cast asunder.

Appeal is then made for an honor system. It is a mistake to extend this system to all the dishonesties of adolescence, many of which are temporary, or to confine it to cheating on examinations. To inculcate a public opinion for general square dealing, strengthened by a careful weighing of evidence and a graded punishment for more serious offenses, is a problem of great delicacy in public high schools, which can only be solved by a study of local conditions both within and without the school. An honor system cannot be forced upon students, they must grow up to it; and it must be a high school, not a college, system, for in this, as in most matters, college plants will be exotics in the high school. Outsiders should only suggest; high-school faculties and students must work out their own methods in meeting this basic responsibility.

School and Society, April 17, 1915.

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CURRENT EVENTS

CONVENTION OF AMERICAN FEDERATION

The American Federation of Catholic Societies held its fourteenth annual convention at Toledo, Ohio, in August. According to the Secretary's report, the Federation then comprised thirty national organizations, and twenty-five Catholic institutions. A resolution was passed at the convention which will have an important bearing on representation and which will extend membership to all Catholic societies, parishes and dioceses. The 1916 meeting will be held in New York City. The resolutions adopted by the Federation were as follows:

The American Federation of Catholic Societies is an organization of the Catholic laity of the United States under the leadership and guidance of the divinely commissioned and consecrated ministry of the Church, uniting individuals, societies, parishes and diocese, without destroying the individuality of any of them; an organization stimulating, feeding and nourishing all associations within it, and in turn stimulated, fed and nourished by them; an organization inspiring the fullest fidelity to the indelible character of a soldier of Christ's army, imprinted upon his soul in the holy sacrament of confirmation and demanding not more than what is implied in the name, "Catholic." An organization that knows no distinction of race or language, sex or party; an organization, in fine, which everywhere and at all times will uphold the standard of Christ's divine relation, and think and act and move in harmony with the Church, as the pulse beats in harmony with the heart.

It is not a political organization, and does not control the political affiliations of its members. It asks no favors or privileges, but openly proclaims what is just and fair.

It aims at the creation of a sound public opinion on all important topics of the day; it stands for the Christian life of the nation itself; for the proper observance of Sunday; for the Christian education of youth; for the sanctity and perpetuity of Christian marriage.

It asserts the necessity of Christian principles in social and

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public life, in the State, in business, in all financial and industrial relations.

It combats all errors which are in opposition to Christianity and threaten to undermine the very foundation of human society.

It is willing to cooperate with all loyal citizens and with all civil and social energies which work for truth and virtue.

It exposes falsehood and injustice, whether in misrepresentation of history, doctrine or principles of morality.

In a word, it stands for the promotion, protection and defense of the sacred interests of Our Holy Catholic Faith, wheresoever and whensoever and by whomsoever unjustly attacked.

The aims of Federation, therefore, are religious and patriotic. They are the interest of all American citizens, and especially those who believe in a Divine Law Giver and in the revelation of a divine religion through Christ our Saviour.

Holy Father

We proclaim before the world our absolute and wholehearted loyalty and devotion to our Holy Father, Pope Benedict XV., as the divinely constituted Head of the Church of Jesus Christ upon earth. We recognize in him, as the successor of St. Peter, the supreme and infallible teaching authority in all matters pertaining to faith and morals. Representing as he does the sovereignty of God over the souls of men, and the spiritual Headship of Jesus Christ, which extends equally and absolutely to all nations and knows no racial limitations, his spiritual authority transcends all national boundaries, and therefore he is at home everywhere and in the fulfillment of Christ's mission can be regarded nowhere on earth as a foreign potentate.

In fullest harmony with 300,000,000 Catholics inhabiting every country of this world, we protest, and will continue to protest, against the impious spoliation of the Church in her rights of property and in her liberty of action, and we demand, and will continue to demand, the absolute independence of the Holy See guaranteed by such safeguards as the Holy Father himself in his wisdom shall deem acceptable and sufficient.

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We commend and indorse any and every movement organized for the development of greater generosity on the part of our people towards the Holy See, especially at this time when the sad condition of the warring nations of Europe precludes much assistance from these nations.

Sanctification of Sunday

We deeply deplore the ever-increasing tendency among the masses of the people to turn the Lord's Day into a day of mere pleasure and frivolous and sinful amusement.

The original divine institution of the Sabbath Day was to give man a day of rest from labor that he might worship his God. The non-observance of this by the desecration of the Sunday has caused the ruin of individuals, families and nations, as is written in unmistakable characters in the history of the world. The violation of the laborer's rights of soul and body by compulsory servile work on the Lord's Day is one of the great evils of the modern industrial world and is largely responsible for the decay of religion among the masses.

We deprecate and condemn the un-Christian course of action of those employers, both public and private, who, actuated largely by greed, and in absolute and scandalous disregard of the Divine Law of the Sunday, compel their employes to perform unnecessary servile work on Sunday.

Where necessity really requires such labor on Sunday, we demand that the employers make such reasonable provisions as will enable the laborers to comply with their conscientious obligations of Christian worship. We also urge all employers wherever possible to give to their employes one day of rest in seven, always safeguarding the sanctity of the Sunday.

Mexico

Federation notes with satisfaction how the work it inaugurated a year ago at the Baltimore convention in favor of downtrodden Mexico has borne fruit.

Roused by the clarion appeal of Federation, the ears of the country have at last been opened to the real condition of our persecuted brethren in Mexico, and many agencies, among them the Catholic Church Extension Society, were stirred to energetic action. The Catholics of our country rose splendidly

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to the demands upon their charity and zeal in aid of the suffering clergy expatriated or exiled from our sister republic of Mexico. We deeply regret that the reign of terror which for long has impoverished and laid waste that beautiful land, carrying in its wake unspeakable outrages, robberies and murders, has not yet, after so much patience and suffering, come to an end. But with satisfaction we remember the promise given on behalf of our government by the Secretary of State to the Catholic Church Extension Society, pledging the strongest efforts on the part of the administration for the end that the people of Mexico would gain religious freedom.

The Social Section

The American Federation of Catholic Societies expressed its approval of every movement that has for its object the betterment of social conditions. It recognizes the rights of the toilers and their insistence on a living wage. It also declares it a necessary function of legislation to secure these rights and to protect life and limb in mills, mines, factories—in fact, in every hazardous occupation.

Industrial Relations

We approve of collective bargaining, trade agreements, conciliation and the voluntary arbitration of industrial disputes. We pledge our support to every legitimate effort of organized labor for a living wage, reasonable hours of work, protection of life and limb, workmen's compensation, decent and healthful conditions of life and labor. We recommend to Catholic trade unionists faithful attendance to trade union duties, active participation in the affairs of their union, and unceasing opposition to the abuse of their organizations by the destructive propaganda of socialism.

We pledge our support to the movements that are combating the evils of child labor and struggling to better the conditions of working girls and women in the industries.

Large Social Aspects

We urge the formation of Catholic social agencies, which, by means of study circles, lecture courses and conferences, will

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deal not only with the problem of the employer and the worker, but of farmers and merchants, immigrants and colonists as well. The unskilled, unorganized workers and immigrants are specially deserving of our best sympathy and endeavor.

We recommend the organization of business girls' cooperative clubs in a very special manner, and, wherever possible and expedient, the erection of institutional homes both for single men and women who are away from home.

We again caution Catholics against membership in dangerous and forbidden societies. We call attention to the high ideals and splendid accomplishments of the excellent organizations that make up the American Federation of Catholic Societies and wherein all the benefits of union and fraternal aid, insurance, etc., can be adequately secured.

To the Catholic Societies that are well established in point of numbers and finance, we recommend an added interest in the problems of the young men and Catholic boys, who must be guided to physical and mental manhood. By the organization of gymnasium work and study courses they are enabled to give such needed assistance to the splendidly gallant though inadequate efforts of the boys' and young men's societies.

In conclusion, we recommend to all local federations everywhere an earnest zeal for the humane and religious care of prisoners and all inmates of charitable and penal institutions.

Recognizing the admirable Catholic spirit that animates participants in the lay retreats, we welcome the growth of this movement and wish it universal extension.

Divorce

Divorce, with permission to remarry, is not only an offense against the law of God, but a menace to civilization and an assassin of family life, which is the foundation of the nation.

We urge Catholics, by every form of propaganda, to stimulate and cultivate a sound public opinion against absolute divorce and to labor for a reform of the existing lax divorce laws. We heartily commend the position taken by the Catholic Lawyers' League, whose members decline to take the cases of clients suing for absolute divorce for the purpose of remarriage.

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Immoral Literature, Pictures, Etc.

We protest against the printing, mailing or selling, not only of obscene literature and pictures, but also of publications which outrage the religious convictions of any class of our citizens and contain scurrilous and slanderous attacks upon Christian faith and morals.

We particularly urge citizens to protest against dramatic exhibitions and films which ridicule religion, and openly, or by suggestion, teach immorality.

Boards of censors appointed by law play an important part in the purification of the drama and the photoplay. Such boards ought to be cordially supported, but citizens should be indefatigable in assisting them by protest and wise suggestions, and we commend and encourage the exhibition of films which are conducive to the moral, educational and spiritual improvement of our young people.

The Principle of Catholic Education

The Catholic child has an inherent right to a Catholic education. To deprive him of it is to inflict a grave injustice on the child and to jeopardize the civic and religious virtue of the rising generation. Catholic parents have a sacred duty to provide their children with a thorough education in a strong Catholic religious atmosphere. It is of supreme importance, therefore, even at great sacrifice, to develop the Catholic educational system, not only in the elementary schools, but in high schools, colleges and universities.

We note with special satisfaction the multiplication of Catholic high schools, academies and colleges. Urgent as is the necessity of educating children of tender age in Catholic parish schools, it is more urgent to surround them with strong religious influences and to impart sound teaching in the higher schools where certain branches lend themselves even more readily to the perversion of the faith.

The development of our Catholic educational system has been so steady and solid that there is hardly any branch of study that may not be pursued in Catholic schools. To select non-Catholic institutions of learning for the education of Catholic children, without grave and approved reason, places the

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Catholic parent in direct opposition to the Catholic principle of religious education.

Night Classes

We look with favor on the establishment of Catholic night schools—especially for recent immigrants and their children—to teach the common school, high school and college branches, to prepare applicants for service examinations, and to familiarize them with their rights and duties as citizens. This work should be taken up with enthusiasm in all sections of the country to safeguard our people against the loss of faith by reason of the proselyting efforts of sectarian organizations.

Freedom of Education

There are certain large educational endowments created by men of wealth which are inimical to religious education. These endowments frankly discriminate against schools under religious auspices and thus penalize religious educators, discourage religion and handicap young people who desire a religious education.

We denounce such endowments as a serious menace to the religious and educational life of the nation.

Bible Reading in the Public Schools

We note, with gratification, the increasing discontent of our non-Catholic neighbors with a system of education which eliminates the teaching of religion, but we cannot but view with alarm the practice of reading the Bible, with or without comment, in the public schools, because such use of the Bible is obviously a religious exercise virtually Protestantizing the public schools, and, therefore, an offense against the conscience of Catholics, Jews and many others.

We renew our condemnation of the custom of holding the closing exercises of public schools in denominational churches, or of associating public school celebrations, in any way, with sectarian religious services.

Deaf and Blind

More than twenty thousand of our Catholic deaf and blind children are without the benefit of Catholic schools and mis-

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sions, and are, therefore, exposed to the gravest dangers to faith and morals. These helpless children of Holy Mother Church are, on account of their affliction, doubly entitled to our loving solicitude and care. We urge all Catholics to support with special generosity Catholic institutions for deaf mutes and the blind, and to put forth every effort to secure for these afflicted people the spiritual and temporal advantages of the Catholic school.

World Peace

The American Federation of Catholic Societies gives its cordial and loyal adherence to the sentiments of our Holy Father regarding the peace of the world, and exhorts its members to pray and labor with him for their realization.

Indians

The story of the treatment of the Indians is a very sad one, and tardy justice demands that we should do everything in our power to foster and extend Catholic education among them. To the black gown the Indians owe their faith in God and their knowledge of the law of Christ, and the American Federation of Catholic Societies pledges its support and influence that justice be secured for the Indians.

The Catholic Press

Since the Catholic press is a most efficacious instrument for accomplishing the end which the Federation of Catholic Societies has in view, we most respectfully ask the Bishops and priests to urge upon the people the vital importance of supporting our papers, and we recommend that the various State, county and city Federations of Catholic Societies form press committees to put before the people of their community the claims upon their good-will and allegiance of the approved Catholic press with the object of promoting in all ways the apostolate of the press.

The cause of the Catholic press would be mightly strengthened if on a stated Sunday in the year the clergy of the United States explained to the faithful their obligations in regard to supporting the "Catholic Press Sunday."

The Federation recognizes the need of Catholic daily papers

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and urges Catholics to encourage and support any movement to establish that important and powerful agency to extend and strengthen Christ's Kingdom in this country.

Extension of Federation

In view of the many forces of organized opposition to our Holy Faith and the need of well-directed organized effort to meet this opposition, we urge the extension of Federation so that it may embrace all parishes, dioceses and societies, and we respectfully ask the Right Reverend Bishops who have so emphatically and repeatedly expressed their cordial approval of Federation, to bring their dioceses into the Federation by active organization.

We recommend that this convention appoint a permanent committee embracing members of the hierarchy to put themselves into communication with the various Bishops of the country.

RIGHT REV. JOSEPH SCHREMBS,
Bishop of Toledo, Ohio, Chairman.
MOST REV. SEBASTIAN G. MESSMER, D. D.,
Archbishop of Milwaukee.
RIGHT REV. JAMES A. MCFAUL,
Bishop of Trenton, N. J.
RIGHT REV. REGIS CANEVIN,
Bishop of Pittsburgh, Pa.
RIGHT REV. MONSIGNOR M. J. LAVELLE, V. G.,
New York.
RIGHT REV. MONSIGNOR A. J. TEELING, P. B.,
Lynn, Mass.
HON. M. F. GIRTEN, Chicago, Ill.
JOSEPH FREY, New York, N. Y.
THEODORE MCMANUS, Toledo, Ohio.
HENRY V. CUNNINGHAM, Boston, Mass.
CHARLES I. DENECHAUD, New Orleans, La.
FRANK SMITH, New York, N. Y.
JOHN PAUL CHEW, St. Louis, Mo.
General Committee on Resolutions.

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EDUCATIONAL WORK OF KNIGHTS OF COLUMBUS

Among the many activities of the Knights of Columbus none was more frequently referred to or commended more highly at their recent convention in Seattle, Washington, than the educational work of the Order. The Apostolic Delegate, Archbishop John Bonzano, who attended the convention, made especial mention of it in his address. The Supreme Knight, James A. Flaherty, gave it a fitting prominence in his annual report, reviewing first the lecture tours of Peter F. Collins and David Goldstein in their campaigns against Socialism and other fallacious theories. These two speakers appeared in debate before some quarter of a million of people, in about two hundred different cities, mainly in districts that are poor in number of Catholics. "One of the outstanding facts of these lecture tours," says the report, "is that, whereas at the outset of the courses the Socialists had made a point of organizing opposition in the form of hecklers who set questions they thought were unanswerable, soon it was deemed the part of wisdom by the opposition to silence and withdraw their interrogators, so completely were they put to rout by our lecturers."

The Commission on Religious Prejudice, inaugurated as a result of a resolution passed at the St. Paul Convention in 1914, has given ample proof of its fruitful labors during the past year. The Supreme Knights believed that the notable subsidences of the recent wave of bigotry are in large part traceable to the Commission's activity. The five members who constitute its personnel have spent only a small portion of the $50,000 authorized to be spent to study the causes, investigate conditions and suggest remedies for the religious prejudice that has been manifest through press and rostrum in a malicious and scurrilous campaign against the Catholic Church and her representatives.

It was reported that nearly 10,000 sets of the Knights of Columbus edition of the Catholic Encyclopedia had been advantageously placed, and that thousands of copies of pamphlets on Catholic subjects had been distributed at the lecture courses. A very favorable report was also made on the Knights of Columbus scholarships for advanced studies at the Catholic University of America. Thirty-four graduate students have

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pursued their studies on these scholarships during the past year. Of these fifteen received the Master's degree in June; one has been appointed Instructor in Economics in the Catholic University, and another has been appointed to a position in the Consular Service of the U. S. Government.

The Committee on Catholic Higher Education rendered the following report:

To the Supreme Council, Knights of Columbus:

The Committee on Higher Education feels that its report this year should call attention to the fact of the significance of the present war as regards education. A good many people seem to have allowed themselves to be persuaded that a great war between the educated nations of the world had become almost impossible, because men had advanced so far on the road of intellectual progress as to make it altogether incredible that a whole educated people could be brought to devote all its energies to the destruction of other men like themselves. It was felt that a number of factors had developed in modern life that made a war of many nations entirely out of the question. The bankers were supposed to control the situation and to make it impossible that the war, even if it should begin, could last for any length of time. Socialism was supposed to have made such progress in uniting internationally the workmen of various countries that they could not be depended on for warlike action against each other, as had been possible before. Above all, it was felt that the spread of popular education and the consequent supposed uplift of the people made a great war, and above all a lasting war, a thing of the past, of the times when men were ignorant and could not reason right, but not an eventuality of the vital present.

We need not say that all of these hopes and expectations have been disappointed. It looks now as though the war would last at least for several years more and that its end would only come by an awful wearing down process of the vitalities of the nations. It is not the governments who are making war; it is the people of the various nations, and their feelings are thoroughly aroused and they are ready for any sacrifices. So far from education as it has been developed during the past century and diffused among the peoples serving to put an end

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to the war, it has only proved to be the source of new agents for the more rapid destruction of mankind. Instead of tempering the feelings of the combatants, from everywhere come reports of bitter cruelties. Non-combatant populations have never suffered more than in this great war of the civilized nations of the world.

So far, from the educated scholarly men of the different nations whose names are known beyond the bounds of their own country for what they have accomplished in the intellectual order proving a source of conciliation and a group that might be depended on to help in bringing war to an end, practically all the distinguished writers and teachers of all these countries are on record with the declaration that their own country is absolutely right and their opponents absolutely wrong, and that the right must triumph and that is the only possible end the war can have. So far as the influence of education and of the human intellect on conduct is concerned, we have here the indictment and conviction of its utter inability to regulate men's acts. Manifestly what men do, even those who are looked up to as highly educated in the very latest developments of our science—and philosophy, such as it is—is to decide on a course of conduct and then require their intellect to go and find reasons for them why they should pursue that line of conduct. In a word, the place of intellectual education as a strong influence for the betterment of man, in the nice, reasonable way that so many people have thought of it, proves to be so small as to be quite negligible in a crisis of this kind.

The incompleteness of any higher education which does not train the will as well as the intellect becomes manifest, and the Church's policy with regard to education is vindicated. The claims that when men knew enough, crime would decrease, injustice would disappear, fraud would grow less and our prisons might be turned into art galleries, perhaps, and our courts sit as art juries, have for long been recognized as entirely futile. Our gaols are more crowded, our courts busier than ever. Now this great war has shown that man's ruder nature has been very little, if at all, affected by the diffusion of education. He is just as ready as ever to take up at its fiercest the struggle for existence. What the outcome will be

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no one can tell, but at least men should awake from their dream of intellectual education as meaning so much in the world as the past several generations have been inclined to think it. It has its place of influence on mankind, but that place is not paramount, and the spirit of Christianity and of the brotherhood of man must somehow influence international relations as well as those of citizens among themselves if there is to be happiness among mankind and any real progress.

The sacrifices that are being made for Catholic education then are well worth while, since this mode of education strives as far as is possible in an imperfect world to bring out what is best in man and make men think in terms of unselfishness rather than of that intense individualistic striving which purely intellectual education is so prone to foster, and which has failed us so egregiously that civilization is engaged in the attempt almost to destroy itself.

A number of people have ventured to say that this is surely the last war, but there is no reason to think that, for we are storing up an immense reserve of hatred of each other among men. There are magnificent examples of self-sacrifice among the physicians, the nurses and, above all, the Sisters and chaplains, in the present war, showing some of man's highest qualities. It is not human nature itself that is at fault, but the training that has made it so thoughtful only of self and of its own concerns, civic and national. Men are doing wonders in a line of duty when inspired by a great purpose. Hereditary enemies like the British and French, or the Austrians and Germans, who were at war with each other scarcely a generation ago, are now fighting shoulder to shoulder and men are laying down their lives for each other and for duty. If some time we shall have the virtues of war in time of peace, then we may have peace. If all men become brothers to each other, like those of different nationalities who are fighting on the same side, then this may be the last war. Only the spirit of Christianity will bring that about, and it must come from Christian education. We have been having education without Christianity, and see the result in the crop of hate that is assuaging itself with so many victims. Undoubtedly there will be a great revulsion of feeling toward Christianity and Christian education after the war, and that constitutes the

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hope for the future. Here in America Catholics are better provided for this than any others, and Knights of Columbus must realize its value, not only for their own, but for all those whom they can influence.

JAMES J. WALSH,
REV. DR. JOHN T. CREAGH,
MICHAEL J. MCENERY.

DEATH OF DIOCESAN SUPERINTENDENT

The sudden death, on August 14, of the Rev. Joseph D. A. McKenna, Superintendent of Schools in the Diocese of Brooklyn, came as a distinct shock to his many friends in Catholic educational circles. Father McKenna was taken ill on August 11, and died after an operation three days later at St. Mary's Hospital, Brooklyn. He had served twelve fruitful years in the ministry at Flushing, L. I., and at the Church of Our Lady of Victory, Brooklyn. Although Superintendent of Schools for only two years, his work had a pronounced effect on the Catholic school system of his diocese. He was deeply interested in the welfare of his teachers, and in that particular field had done excellent service. He had extended his interests to Catholic teachers laboring in the public schools and for their benefit had organized an annual retreat, which this year was successfully conducted at St. Joseph's Academy, Brentwood. Father McKenna has been succeeded by the Rev. Joseph V. S. McClancy, of St. Gabriel's Church, Brooklyn, as Diocesan Superintendent of Schools.

PATRICK J. MCCORMICK.

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Select Documents Illustrating Medieval and Modern History, by Emil Reich. London: P. S. King & Son, Ltd., 1915. Pp. xvi+794. Price, 7*s.* 6*d.* net.

In teaching history, as has long been recognized, even the younger, let alone the older, hearer ought to be made acquainted with some of the original documents in which the causes, motives and results of great historical movements have been, so to say, crystallized. For with all the shortcomings of historic documents, there still remains in many of them something of that "atmosphere" which was perhaps the real moving force in the events or institutions recorded in the documents. In this volume Dr. Reich has given us a nucleus of the principal documents illustrating medieval and modern history, which teachers may conveniently increase or alter according to their own views, and has compiled a work of reference such as has not yet been attempted either here or abroad.

In the selection of documents here edited, Dr. Reich has been governed by the great factors which have dominated the world course. First in order come the great international treaties. Much space is then given to the "institutions, events and personalities of the Catholic Church." Next to them come the Holy Roman Empire and the Byzantine Empire, together with some general institutions of the Middle Ages. After these follow the Italian city-states and then the various great countries of Europe and America, the principal documents of which are likewise selected according to their degree of greater or less general influence on history.

Although Dr. Reich's choice of documents will probably fail to secure the approval of all or even of most teachers of history, yet it seems, on the whole, to be well proportioned—a great merit when so much has to be put in a space so limited—and most of the documents chosen are of absorbing interest to the student of history. Here are a few of them: The Edict of Milan (313); Rule of St. Benedict (530); of St. Francis (1223); the Truce of God (1040); the Magna Charta (1215); the Navigation Act (1651); the Act of Settlement (1700); the Edict of Nantes (1598), and it Revocation (1685); numerous

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documents of the French Revolution; Constitution of the German Empire (1871); the Mayflower Compact (1620); the Declaration of Independence (1776); the Monroe Doctrine (1823). The documents themselves have been carefully copied from the best editions of the originals and have been wisely left in their own languages. To each document is prefaced a short introduction illustrating its historical perspective. A brief, yet adequate, bibliography for the further study of the details, circumstances and effects of the events or institutions recorded in the document is appended to the introduction. The elaborate index and glossary which exhausts both the proper names and the subjects contained in the different documents, adds most materially to the usefulness of the book. By careful study of such documents as are here edited and by the auxiliary reading of the books indicated for every one document, the teacher may and, we venture to submit, ought to acquire that sense of historic "atmosphere" which it is so important a matter to imbue oneself with since without it the teaching of history will remain dry and inefficient.

For this reason, then, and in so far as it is an invaluable aid toward getting the true perspective of historical studies, Dr. Reich's volume may be strongly recommended alike to all teachers and serious students of history. The format of the book reflects great credit on the publishers. It is only to be hoped that the recent death of the author, which all scholars will long deplore, may not retard the publication of his *General History* in the preparation of which he spent almost thirty years. On this subject no work yet exists in English which fulfils modern requirements.

PASCHAL ROBINSON, O.F.M.

Einhard's Life of Charlemagne. The Latin text edited, with introductions and index, by H. W. Garrod and R. B. Mowat. Oxford: at the Clarendon Press, 1915. Pp. lix+82. Price 2*s.* 6*d.*

Although the primary object of this book is to satisfy the needs of students in history at Oxford University, it will serve to introduce to a rather wider public a work which may be

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fairly called one of the literary masterpieces of the Middle Ages—Einhard's Life of Charlemagne.

This *Vita Karoli Magni*, as it is called in the original, was written shortly after the death of Charlemagne, which took place in 814. No one was better qualified to be the Emperor's biographer than Einhard, who was one of the group of learned men that Charlemagne had gathered about him from all parts of the west. In 791 he was admitted to the "Palace School," the center from which radiated the educational reforms which we will still, perhaps, regard as constituting the noblest part of Charlemagne's glory, and Einhard ever lived in unbroken friendship with the Emperor and his children. He bequeathed to the world in his Life of Charlemagne a work valuable to the historian and to the student of literature; a work which reproduces to a degree very remarkable in the period to which it belongs at once the technique and the spirit of antiquity.

With a view to setting this work of Einhard before the reader in a proper perspective, the editors have provided a scholarly introduction which opens with a sketch of Einhard's life, followed by an inquiry into his good faith as a biographer. Next comes a list of the other principal authorities for the life of the Emperor, and then the editors touch upon German culture in the early Middle Ages and upon the limits and administration of the Carolingian Empire.

After this introduction comes the text of Einhard's *Vita Karoli* in thirty-three chapters. The version here published is based on four MSS. of the ninth and tenth centuries and all the variants are noted at foot. The value of this text is greatly enhanced by the supplementary notes of reference and explanation. In these notes the editors have wisely tried to follow medieval rather than modern authorities and we note with pleasure that they have throughout elected to speak of "Charlemagne" and not of "Charles the Great"—to follow, that is, a usage sanctioned by Milton and Gibbon rather than a fashion certainly new and probably pedantic.

A comprehensive index of places, peoples and personal names, together with a map of the Empire of Charlemagne, completes the volume, and we must not omit to mention the interesting facsimile of a page of a Carolingian book which forms the frontispiece. Students of medieval history may well

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be grateful to Messrs. Garrod and Mowat for their joint labor in the preparation of this little book, which is in every respect an excellent piece of work and quite worthy of the best tradition. And a special word of praise is due to its admirable production by the Oxford University Press.

PASCHAL ROBINSON, O.F.M.

The Teaching of History, by Dr. Oskar Jaeger. Translated from the German by H. C. Chaytor, M.A., with an Introduction by C. H. Firth, M.A., Regius Professor of Modern History in the University of Oxford. Chicago: A. C. McClurg & Co., 1915. Pp. xxiv+228. Price, $1 net.

The object of Dr. Jaeger's book is to supply a description of the ordinary method of teaching history in German schools, both classical and modern. It explains the aims which that teaching is meant to attain, the reasons which dictate the choice of particular historical periods and determine the order in which those periods shall be studied and the relation of history to other studies forming part of the course. Without entering too much into detail, the author gives a sufficient number of examples and particulars to make the general principles upon which the course is based perfectly clear, and to show how it works in practice. There is, of course, no single good way of teaching history and Dr. Jaeger does not wish to set forth a better system of teaching history, but to explain one which actually exists. Now and then he criticizes it or suggests some modification; he is somewhat conservative and inclined to think that recent changes have not been altogether improvements. But he remains throughout a schoolmaster writing for other schoolmasters, in order to show them by the light of his own experience how to make the best of the system with which they work. Having been a teacher of history himself for fifty years, Dr. Jaeger is able to understand all the difficulties which a teacher encounters in the attempt to carry out one of these comprehensive schemes of historical instruction and knows how they can best be overcome. Herein lies the chief value of the volume before us. For, after all, the problems which a teacher of history has to solve are the same in all countries, however much their educational systems differ.

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The informing and interesting way in which Dr. Jaeger writes increases the value of his book and Mr. Chaytor deserves our best thanks for making it accessible to those who do not read German. His translation is all the more useful for being brought in by a well thought out and admirably unobtrusive introduction from the pen of Professor Firth of Oxford. Only one wishes that in an edition intended for American readers, the names of the forms in a German school had been rendered not by the equivalents used in England but by those in use in the United States.

PASCHAL ROBINSON, O.F.M.

A New Astronomy, by David Todd, M.A., Ph.D., Professor of Astronomy and Navigation and Director of the Observatory, Amherst College. The American Book Co. Pp. 480.

Dr. Todd tells us that he has been led to prepare this volume owing to the neglect hitherto of the availability of astronomy for a laboratory course. It is written purely with a pedagogic purpose and, therefore, insistence upon rightness of principles, no matter how simple, has everywhere been preferred to display of precision in result. In order to secure the fullest educational value, the author has aimed to present astronomy not as a mere sequence of isolated and imperfectly connected facts but as an interrelated series of philosophic principles. The geometrical concept of the celestial sphere is strongly emphasized; also its relation to astronomical instruments. The law of universal gravitation has also received fuller exposition than commonly in elementary books. The importance of the student thinking rather than memorizing has been kept in mind throughout the book and special attention has been accorded to the specifications concerning astronomical instruction published by the Board of Regents of the State of New York. The illustrations are at once numerous, aptly chosen and good. Taken as a whole, this is the most readable and informative book on modern astronomy we have yet seen, being clear and abreast of current knowledge.

LEO MOLENGRAFT, O.F.M.

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The Schools of Medieval England, by A. F. Leach. The Macmillan Company, New York. Pp. 349. Price, $2.

In an earlier work, *English Schools at the Reformation* (1894), the author of the present volume succeeded in showing the antiquity of a great many English schools which were commonly thought to be of recent origin. At the same time he portrayed Edward VI as the Spoiler instead of the Founder of Schools. In another work, *Educational Charters and Documents* (1911), he furnished the finest documentary evidence for the great antiquity of the educational foundations of his country. He has now produced a much-needed history of the English medieval schools down to the Reformation, reckoning that movement from the accession of Edward VI.

The work begins with a chapter on England's oldest school, which the author believes to be Canterbury, and on the origin of the first Christian grammar or public schools. He finds that the latter descend directly from Rome and indirectly from Alexandria. The pagan schools, in other words, are, in his judgment, the models after which the early Christian schools of Europe and of England were formed. The schools associated with Theodore of Tarsus, Aldhelm of Winchester, Bede, Alcium, Alfred the Great, St. Dunstan, Lanfranc, university colleges, collegiate churches, the almonry and choristers' schools, are consecutively treated down to the Renaissance and the Reformation under Henry VIII. There is an abundance of historical data fully supporting the main contention of the author as to the antiquity and the great number of the grammar or public schools throughout the Middle Ages. He is careful more than once to indicate that the institution concerned is "no mere choristers' school or ecclesiastical seminary." The laity were everywhere well provided for educationally. Speaking in this connection of the supply of schools, he says (329): "It is clear from the number of schools mentioned, which are by no means all that could be named, that the supply was more than ample. It may be said broadly that wherever there was a cluster of houses which could be dignified with the name of town, there was a grammar school in the midst of it. Indeed, a grammar school might almost be taken as the test of that corporate, or quasi-corporate, activity which

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justified a place in calling itself a town. It was an institution without which no community could consider itself respectable."

There is no doubt but that this work will serve very materially in constructing the history of education in England. The author is devoted to his country's schools. He has no sympathy, however, with the Church of Medieval England, and in particular with the monasteries and monks. Toward the latter, in fact, there is a positive antipathy, although when he speaks of the canons regular, who lived in community, he is not so violent. He prefers to regard the monastery not as a school, nor a university college, but "much more like a voluntary workhouse or a penitentiary" (53). He has given nothing on the education of women. While he says in the preface, "There is, however, not a single statement in this book not founded on verifiable authority," it is peculiarly unfortunate that the references could not have been given even in the text. One feels, indeed, that the author has made better use of the material bearing on the English schools than much pertaining to early Christian education in general. If his book had some sympathy for monasticism, its representatives and the great institutions fostered by it, a generous recommendation of it to all who are interested in early English education, and especially Catholics, would not be withheld.

PATRICK J. MCCORMICK.

Abused Russia, by Dr. C. C. Young. New York, The Devin-Adair Co., 1915, pp. 109.

This little volume is well illustrated: The topics dealt with will prove interesting reading at this time to many of our people. Their chapter headings are as follows: Some False Impressions, A Bit of Early Russian History, The Russian Temperament, The Religious View of the Russian, The Cossack, The Passport System, Regarding a New Treaty with Russia, The Russian Jews, Asiatic Possessions. Dr. Young has traveled extensively in Russia since 1907. He was provided with passports and introductions which secured for him admittance to practically everything which he desired to see. The book is written in a sympathetic spirit with Russia.

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The Aims and Methods of Nature Study, by John Rennie. Baltimore, Warwick & York: pp. 268; $1.10.

The aim of this work is to equip teachers with first-hand knowledge of facts, principles and methods so as to render them self-reliant as regards the developments of their work in this subject. It contains a full account of the organization of nature study throughout the school, typical courses of study for the different grades in the school, particulars of outdoor and indoor work, of town schools and country schools, of the school garden and the school aquarium. As to methods of teaching, the author regards it as specially necessary in nature study that general principles should be kept in view, while considerable latitude may be allowed in the matter of details. An important place is given to the keeping of pictorial calendars on which observations made by pupils out of doors should be recorded; weather records should also be kept, and in country districts, at any rate, the dates of commencement of agricultural operations.

The greater part of the book is taken up with outlines of model lessons dealing with typical studies. The book is illustrated by numerous original drawings and a large colored frontispiece, and is also provided with a Glossary of Nature Study Terms.

School Hygiene, by R. A. Lyster. Baltimore, Warwick & York: pp. 350; $1.15.

An important step in hygienic reform is the recent legislation which makes medical inspection compulsory in many school systems. There is room, therefore, for a book that will give teachers a sufficient training in hygiene to enable them to act as efficient assistants to the school medical officer. *School Hygiene* not only does this, but also covers the syllabuses for various important examinations in the subject. The author has been careful not to introduce an unnecessary proportion of theoretical information, and has in all cases explained his meaning in the simplest language available.

That it is "the best book of its kind" and "is obviously the outcome of a practical knowledge of the subject and of experience in lecturing to teachers" are the opinions, respectively, of *The British Medical Journal* and *The Lancet* on Dr. Lyster's

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book, while *Nature* writes of it: "This book is succinct and well arranged. It is well adapted for the training of teachers in school hygiene generally as well as in the special personal hygiene that forms an indispensable preliminary to an effective system of medical inspection of school children."

Children's Perceptions, by W. H. Winch. Baltimore, Warwick & York: pp. x+246; $1.50.

What do children observe and what do they not observe at different stages of their development? Mr. Winch made careful experimental studies in the public schools to find out. In this book, which bears the subtitle, "An Experimental Study of Observation in School Children," the author not only gives his results, which are of importance for educational theory, but he also publishes a copy of the actual picture that he used for making his tests and supplies the reader with full accounts of just precisely what children of both sexes and of different years of maturity have done with the same picture.

Every reader will find it very much worth while to test his own capacity before he reads far into the book, and every teacher can repeat for himself with his own classes the work done by the author and can compare results freely with those obtained by him. In the text of the book will be found not only the statistical tables necessary for this comparison, but also actual reports of children of both sexes and different ages and school grades. In short, the work is designed to encourage and facilitate the actual trial of the experiment by the reader, and should on this account be especially welcomed by teachers and others interested in experimental pedagogy.

Battles of Destiny, by Sister M. Fides Shepperson. Pittsburgh, Mount Mercy Convent, 1914: pp. 168.

"This little volume will prove of interest to the general reader and of inestimable value to the student or teacher of history. It contains graphic descriptions of the seventeen great struggles of the historic past—Marathon, Arbela, Zama, Teutobergerwald, Adrianople, Chalons, Tours, Senlac-Hastings, Orleans, Lepanto, Spanish Armada, Naseby, Blenheim, Pultowa, Saratoga, Valmy and Waterloo. Dates, figures, facts, estimates and reflections are presented in attractive form;

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and the net results of long research labor are given in a nutshell.

"Those terrific conflicts of the past seem strangely fascinating when looked at in their crucial throes ere yet they are stamped with the die of destiny. The thoughtful mind asks, 'Would our world of today be just what it is if all or if any one of these battles had borne results the reverse of what they did bear?'"

Preludes, by Sister Mary Clara, B.V.M. Dubuque, M. S. Hardie, 1914: pp. 84.

This little volume contains eighty-four poems from the graceful pen of Sister Mary Clara. A couplet printed in lieu of an introduction fittingly characterizes many of the poems,

Love sings on earth in plaintive minor keys
Faint preludes of Life's fuller harmonies.

The REVIEW wishes the volume a wide circulation. Many of the songs would prove most useful to our little ones.

Shall I Be a Daily Communicant? A Chat with Young People, by Rev Francis Cassilly, S.J. Chicago, Loyola University Press, 1915: pp. 79.

"They who are wont to lend a willing ear to the direction and exhortation of the Church will readily appreciate the object of this little book, which is to elucidate for the young the two decrees on frequent Communion, dated respectively the twentieth of December, 1905, and the eighth of August, 1910."

Our Lord's Last Will and Testament, by Rev. Herman Fischer, S.V.D. Adapted for America according to the third German and the first English edition by E. Ruf. Techny, Ill., Mission Press S. V. D., 1915: pp. 236.

This little volume is an eloquent plea for help in the work of the foreign missions. France, that for so many years supplied missionaries and funds, is now occupied in another way and if the work of the Catholic foreign missions is to be continuel and developed it must be done in large measure by the Catholics of the United States. Our Lord's Last Will should bring help to this great cause.

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Reading Julius Caesar, by W. F. P. Stockley. London, Longmans, Green & Co., 1914: pp. x+91; price, 30c.

This little work contains many helpful suggestions to the teacher and can scarcely fail to render assistance to the pupil.

The Most Vital Mission Problem of the Day, by Rev. Frederick Schwager, S.V.D., translated by Rev. Agathor Colf, O.M., Cap. Techny, Ill., Mission Press, 1915: pp. 136; price, 90c.

The translator says of this book: "The vital importance of Father Schwager's work will forcibly present itself to the reader. The translator's one regret is, not to have had time to bring to hand the English authorities so copiously cited, as this would have unnecessarily delayed the publication of a most necessary and timely book.

"The European war will turn the eyes of all foreign missions to America for their needs. This is the one great opportunity for the Catholics of the United States to show what they can do when the Church calls for their help in the hour of need for millions of heathens. If we do not heed the call, the work of centuries threatens to be undone. Europe, poor Europe, cannot help; more fortunate America must."

The Fundamentals of Psychology, by Benjamin Dumville. Baltimore, Warwick & York, pp. viii+382; $1.40.

The object of this book is to provide a textbook of psychology suitable for the use of teachers; in other words, a book which, while giving a clear and adequate account of the nature and development of mental processes, shall do so throughout with reference to the actual work of the school. Thus it seeks to enable the teacher first to obtain a firm grasp of the fundamental facts of psychology and then to utilise his knowledge in the classroom.

Throughout the work the author has tried to avoid details which have little bearing on educational procedure and to give a clear sketch of the essential mental factors with which the teacher has to deal, and which he hopes to develop. It will never be possible to make the serious study of psychology easy. But it is possible so to present the matter that the painstaking student of average ability can obtain a clear insight into the

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mind of the child, can appreciate the nature of his task as a teacher, and can make his practice in school into an intelligent attempt at supplying the growing mind with the food which it is capable of assimilating.

Report of the Commissioner of Education for the Year Ended June 30, 1914. Volume 1. Washington, Government Printing Office, 1915: pp. xxxviii+810.

This first volume of the Commissioner's report which has just issued from the press is a work of unusual value in its line. It witnesses not only the growth in volume and usefulness of the work of the Bureau of Education but it gives hope of still greater development in the future. The Commissioner's introduction which occupies the first twenty-five pages, is packed with useful suggestions and recommendations which we sincerely hope will be listened to by our legislators. The chapters in the volume are as follows: General Survey of Education, 1914; Recent Progress in Educational Administration, Progress in City School Systems in Cities of More than 25,000 Population, Current Progress in Schools of Cities of 25,000 Population or Less, Rural Education, Secondary Education, Higher Education, Progress of the Year in Medical Education, Medical Education in the Homeopathic School of Medicine, Recent Progress in Legal Education, Progress in Vocational Education, Agricultural Education, Education for the Home, Kindergarten Progress in 1913–14, The Montessori Movement in America, Education for Child Nurture and Home-making Outside of Schools, Professional Art Schools, The Trend of Civic Education, Negro Education, Recent Progress in the Education of Immigrants, Recent Progress in Wider Use of School Plant, Library Activities during 1913-14, Educational Work of American Museums, School Surveys, American Citizenship in the Educational Surveys, Denominational Schools, Educational Associations, Education in Territories and Dependencies, Schools Conducted by the United States Government, Education in Canada, Education in Central and South American States, Educational Movements in Great Britain and Ireland, Education in the Smaller Kingdoms of Northern Europe, Educational Conditions in France and Switzerland, Education in Central Europe, Educa-

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tion in the Kingdoms of Southern Europe, Education in Russia, Modern Education in Asia and Africa, Education in Australasia, Events of International Interest.

The Bureau of Education exists not to control schools whether conducted by the State, by the Church or by private venture. It exists by the will of the nation for the service and assistance of all those who are engaged in the work of education. It aims at collecting facts, at codifying and tabulating statistics, and in many other ways accomplishing what would be impossible to any private agency and what really could only be undertaken properly by the national Government. The Bureau, since its establishment in 1867, has rendered many great services to the cause of education. It has, in fact, played a large rôle in standardizing schools of all grades throughout the nation and it has served to bring to the workers in the field help and suggestion from fields afar. Our Catholic schools should avail themselves of the service of the Bureau. At least they should procure the annual report and peruse it.

T. E. SHIELDS.

Teacher and Teaching, by Richard H. Tierney, S.J. New York, Longmans, Green & Co., 1914: pp. ix+178.

This little volume is made up of a number of essays printed originally in America under the following titles: The Teacher and the Teacher's Chief Work, True Education, The Ideal Teacher, Methods of Teaching, Mental Stimulus in Education, The Method and Function of Recitation, Discipline, Character, Training for Character, Religion and Education, Sociology and Catholic Education, The Boy and the Secular Life, The Boy and the Priesthood, The Boy and the Religious Life.

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The Catholic Educational Review

NOVEMBER, 1915

THE ESSENTIAL PLACE OF RELIGION IN EDUCATION, WITH AN OUTLINE OF A PLAN FOR INTRODUCING RELIGIOUS TEACHING INTO THE PUBLIC SCHOOLS*

Before we attempt to decide whether any given subject has an essential place in public-school education, we must first see clearly the aim of such education.

All will agree that ideally at least the aim of public-school education is to so train future men and women that they shall be fit to protect and perpetuate our free democratic form of government and that they shall be citizens loyal to the ideals and traditions of the United States.

But what do we as a people hold to be essential elements of our ideals and traditions, and is religion such an element?

There can, of course, be but one answer.

Religion is both root and sap of our ideals and traditions—the source of our belief that justice, equality before the law, and free opportunity for development and happiness are human rights, therefore to be secured to every individual. Since, then, religion is an essential

*This paper was written for the contest for the $1,000 prize offered under the auspices of the N. E. A. during the summer of 1915. One of the judges esteemed it worthy of first place. We believe that every reader of the REVIEW will be interested in the paper and are glad, through the courtesy of the author, to be able to offer it for their consideration. Other essays submitted in this contest will be printed here in whole or in part.—EDITOR.

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constituent element of our ideals and traditions to the end that our citizens be fit and loyal, it must have an essential place in their education.

But our attempt to maintain a government under which all shall share justly its protection and privileges rests on a recognition that we are all human, human not because we are sharers in a common social and physical existence but because we spring from the same supernatural source and so are bound together by an indissoluble tie—all children of God. To be human and not merely an animal is not a passing phase of existence but an indestructible quality of life, because our relation to God is an unending and an indestructible relation. It is this relation of children to Father that makes us human. The brotherhood of man is a mere form of words unless men have a common parentage.

Is it not obvious then that to be fit and loyal our citizens must be in accord with this underlying conviction on which our Constitution rests—in other words, be religious.

We have to recognize the fact that our Government does not secure to all its citizens equal justice and equal opportunities for development and happiness, because the achievement of such results rests upon those who exercise governmental functions—upon legislators and upon those appointed to execute the law, and legislators and executive officials are often venal, dishonest, self-seeking, and out of harmony with the root ideas of the Constitution—they are irreligious.

Many shameful and humiliating national experiences have been the consequences of the low standards of our public men.

Men whose public acts are brazenly immoral may have a church connection; they may unhesitatingly avow a belief in God and confess their duty to obey His law. But such lip confession is not religion because it does not issue in character.

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To know about religion and to be religious are not the same thing. No religion that is not a molding force of character is vital.

Today it is the question of the man and of the woman. What fruit does the life bear? This is the test question. Those who live in harmony with God always reveal companionship with Him in personal character and in human service. These are the fruit.

That there is pressing need to raise the plane of our citizenship, if as a people we shall continue to revere our traditions and hope for the realization of our ideals, is evident. How shall we accomplish it?

The only possible way is to begin the process early in the impressionable period of childhood, while the plastic mind is yet unpoisoned and unwarped.

Obviously the essential place of religion in education is both in its foundation and in its superstructure. There is no period in education that religion should not illumine. We have in our public schools at the present time ethical instruction, honest attempts to train children in right conduct; plenty of rules—precept upon precept—rewards for good conduct, discipline for bad conduct—still the men and women into which the children grow form a body of citizens whose character as a whole reveals no deep source of spiritual life; on the contrary, flagrant violations of the decencies of life—graft, lies, theft, drunkenness, over-reaching, oppression of the defenseless, malice, slander, are offensively conspicuous.

These dangerous symptoms of social disease are not on the decrease but rather on the increase, although laws requiring school attendance are enforced with increasing vigor.

We are disappointed, nay, see danger ahead. We have tried putting on the proprieties and graces of ethics. Now let us try to make the soul of the child a well-spring of love toward God and toward his neighbor, to lead him to have a different "mind." A child whose happy soul is

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full of love will radiate love, and as he grows in years and stature will grow in nobility of character.

Now if our aim be to infuse into our public-school education such an influence as shall lead the children to be genuinely religious, and to mature into noble men and women—fit and loyal citizens—we may restate the second half of our subject in this way: An Outline of a Plan to Lead the Children of our Public Schools to be Religious.

With this aim in view I proceed.

Before we take up the attempt to lead the child, we must have a clear conception of the height and depth and breadth of what we mean by religion.

I should like to make the word religion exactly equivalent to the word life in this saying by Jesus of Nazareth: "That they may have life and have it more abundantly."

Since God's will is the law of life, only as the child develops in harmony with that will has he life. If it were possible for him to grow steadily without pause or hindrance day by day into the divine ideal which is his human possibility, then he would have the fullest life of which he is capable.

Thoughts, emotions, activities would be in perfect harmony with his Creator's plan for him — he would be through and through a genuinely religious human being, having the fullness of life. He would be co-worker with God—his Father.

We may think of God, the Life-Giver, first, as the Creator, but since we continue to live only because He continuously creates, we may think of Him, second, as the Sustainer, and because His will for us is that we shall grow to be like Him, we may think of Him, third, as the Perfecter. We should think of Him as always upholding, always developing.

Now if it be our purpose to lead a child to be genuinely religious, that is, to possess the fullness of life, it is obvious that while we must begin this leading at the earliest

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possible moment, we must never cease to lead so long as the child is under the teacher's care.

Is it not now evident that every subject of the course of study should lead into more abundant life? That "there ought to be no secular department? In other words, in teaching any branch of literature or science, a spiritually minded man must see it so taught as not only to prove subservient to a general design, but to be more or less saturated with religious sentiment, or reflection, or deduction, or application." Duff quoted by Spalding.

Indeed, "We meet God on every height of truth, whether a truth of mathematics, or of physics, or of art, or of the spirit of man."

Although we meet Him, He is often hid from us by a cloud emanating from ourselves. But if we apprehend all truths, as God's truths, then we consciously enter His presence.

So all through the school years, whatever be the subject, the teacher must always be trying to reveal truths so the child shall find them visions of God, the Life-Giver.

If in the movements of history, the research of the laboratory, the demonstrations of mathematics, the harmonies of music, the child sees always the ways of God, then all his thoughts will be turned God-ward as they should be, no matter what the subject in hand.

Now since all nature, all truth are realities only because they are thoughts of God, it follows that God is the supreme reality. Therefore that all right thinking finds its perfect satisfaction in the thought of God, and only such thoughts as find their explanation and confirmation in the thought of God are right thoughts. Now to have the mind simply an area through which a certain train of ideas may sweep is not to think. A presupposition of religious life—a law of its existence—is that the mind shall will to think. Therefore the first power to be developed by any sort of education is the power to think.

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This God-ward trend of the mind furnishes the strongest stimulus which the child can receive toward independent thinking. And beyond question the teacher's first duty is to think rightly himself in order to lead a child to think rightly.

It follows also that only such acts as are in conformity with God-ward thoughts are moral acts.

We are now prepared to define teaching as a profession and for the purposes of this paper. Teaching is giving such moral training to a thinking being as will enable him to live in harmonious relations with God and in unselfish cooperation with his fellowmen. Harmonious relations with God and unselfish cooperation with fellowmen is abundant life, that is, religion.

If the spiritual life of a child be religious, what graces of character inevitably result?

First, spontaneous, natural, overflowing love toward God and toward people; but love full of awe, reverence and gratitude, without the least traces of fear or shrinking. A love full of peace and utter confidence. Truth, purity, justice, industry, and like characteristics are natural flowers of such spiritual soil.

Only a teacher knows how many children fail to realize the promise of their earliest years.

A little indifference, wandering attention, distate for regular application, failure to conquer any really hard work, then a slow but steady falling behind—the tragedy of youth—but it could hardly be possible for the religious child.

As the child grows and individual responsibilities must be assumed, as inherited tendencies must be reckoned with, he does not feel alone in his hours of struggle; he needs no one near to point him to the source of unfailing help, for as naturally as he would go to his mother with a physical injury or for comfort to hurt feelings, his soul opens to the inexhaustible source of all healing. He tells it all to God, naturally, and as he waits peace and happi-

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ness and confidence return. And in such a time as this, when men's hearts almost fail them, the soul whose habit is God-ward—since God is the source of all spiritual progress—looks through the suffering, beyond the war, accepting the limitations of his understanding, confident that God reigns.

The interior life of the religious child that we have tried to trace so far has been that of harmonious relation to God, but this harmonious relation or fullness of life must be manifested in unselfish cooperation with his fellows.

The schoolroom and playground afford abundant opportunity for training in cooperation, and in unselfish service. When such cooperation and such service comes to be rendered by the child whose inner life is God-ward, play and work will be continually tested by the religious habit of mind.

As biography spreads before him heroic characters, and history unfolds to him great movements that tremendously affect a large part of the world, as he ponders on what shall be his life work, as he considers the drama, the literature of the era, diplomacy, the manners and refinements of society—every kind of work or enterprise that feeds the body or mind of the social organism—all must stand the same test: are they in harmony with God's will that man should grow toward Him? Unless they do tend God-ward they tend toward human undoing.

And finally, through normal spiritual development and life experience, the child as he grows to manhood comes to realize that all God's methods of dealing with His children are laws and that His laws are universal, automatic, and immutable. And because they are universal, automatic and immutable the life that is in perfect accord with them is a life of absolute freedom.

The selfish man who seeks his own pleasure at the expense of his neighbor is always colliding with God's law because it is the same law for all and no man's good

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can be separated from his neighbor's good, but the unselfish man finds his life in losing it, that is, in subordinating it to human service.

When the religious child becomes a man he is a man fit for service, whose every impulse is toward justice, who is generously devoted to fair and even division of opportunity, and who reverences the law as the shield and safeguard equally for all. He is a loyal citizen because he is loyal to humanity, and he is an heir worthy of his national heritage.

So far we have endeavored to get a conception of what it means to lead a child to grow naturally into a genuinely religious human being during the years he is studying in the free public schools, and a conception of the sort of man that will be added to society when his public-school education is completed.

But as the benefits of legislation to the people for whom the laws are made depend upon the sort of men who enforce them, in even a greater degree does the interior life of the child depend upon the nobility of character and the sympathy of the teachers who must do the leading.

The writer would gladly say a word of hearty appreciation of the fine teaching force of the United States. Still we must consider quite frankly their probable efficiency in relation to the serious subject under consideration.

How will they, as a whole, view the attempt to do all their work with a paramount controlling purpose that subordinates examinations and promotions to the hidden blossom of character?

Can they be genuinely sympathetic unless they are genuinely religious themselves in the sense in which we are using the word?

Is it possible, even, to judge the body of teachers as a whole in respect of their ability to foster a particular kind of spiritual growth?

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If some particular essay among those submitted on this subject be found satisfactory in development of thought and outline plans, does it seem possible that it could be put into the hands of the teaching force for general introduction without preliminary training of the teachers?

When the kindergarten was first introduced into America it was by a few choice women who studied Froebel's philosophy of childhood of their own initiative, impelled by high motives and by devotion to children, yet we know the boards of education would not introduce it into the public schools until it was a demonstrated success under private patronage.

The American kindergarten was begun almost fifty years ago, but despite its wonderful results it is still a method in question by some good teachers. Now, how do the difficulties attending the introduction of religious teaching in our public schools compare in magnitude with those attending the introduction of the kindergarten? No argument is needed to prove that an organized endeavor to lead the children of our public schools to be religious children is an educational enterprise only a little less difficult than it is profoundly important.

Our thoughts run out into the complications that attend the initiation of a sort of education that cannot be purveyed by any school-book agent nor dissected by any board of education as it might dissect the merits of different systems of penmanship.

The tendency even in the best universities is toward preparation for earning a livelihood, toward elective and shorter courses, an attempt to get men and women into the business world at a still younger age, and while this seems to have nothing to do with our subject, certainly not to be an antagonistic tendency, it is most emphatically an indication of a spirit in educational affairs, not likely to give sympathetic consideration or pause to give helpful advice and aid to what in no way fits into the trend of what we call practical or business education—

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something that has no evident connection with earning money, not even for the astute manager of a publishing house for textbooks. Into the swift current of educational sentiment for a business—a practical—education, if we pour this little rill—since God's law is immutable the human being who serves his brethren in harmony with God's law, *cannot* lack any good thing, not even food, since the service itself is food, is evolution in unselfishness and in all gracious characteristics, and this is the greatest good—how much will the current be changed?

Besides the difficulties just mentioned, objectors will be legion to whom the new sort of education is incomprehensible; many communities will consider it a waste of time, not understanding, and of course a powerful irreligious element will be actively hostile.

The writer indicates some of the lions in the way because the sort of religious teaching developed in this essay is peculiarly at the mercy of the lions and the writer is not blind to the fact.

Religious development has three stages:

First, it is an attitude of the mind;

Second, the attitude of the mind is manifested in unselfish cooperation; and

Third, in contribution or service.

These three stages are not like grades in school depending on mental development, but follow each other so quickly in the mind of the child that they seem to be simultaneous in their beginning. But the order of progression is important for the teacher to have clearly in mind.

All mental and moral growth has its roots in life experience. Up to the time the child enters the kindergarten his life experience centers in his father and mother; it is modified and enriched if he has a brother or sister, but his dominating experience has been the love, protection and providing care of his parents. The emotions of love

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and trust have grown strong. He probably has been directed to think of God as father before he enters the kindergarten, and under no other method is it so perfectly natural to speak to the child of God and His love. Gifts, play, games are all full of opportunities to saturate the mind of the child with the thought of God. Love and trust are already strongly aroused toward his father and mother and love and trust toward God will grow almost spontaneously out of the heart experience he has had. They only need directing toward God, who is the loving Father of all the members of the home group. Next, direct the thoughts in the reverse order. Since God is Father, all are His children, and children of the same father are brothers and sisters.

These three ideas, (1) God is my Father, (2) I am God's child, (3) All God's other children are my brothers, are those that the teacher should aim to so impress upon the heart, imagination, and intellect of the child that they would inevitably interpenetrate and illumine every separate portion of acquired knowledge. (See Outline Plan for Kindergarten.) In the conduct of her class, in her supervision of the children's behavior to each other, the kindergartner will naturally make the three ideas which it is her aim to thoroughly inculcate the source and basis of every admonition.

If the kindergartner is a disciple of Froebel at heart and not simply a professional kindergartner, this work will be a continual delight and the greatest possible bond between teacher and child, for she will see day by day that she is making "an active contribution to conscious evolution." (Spalding.)

During the kindergarten period emphasize only one rule of conduct as a part of religious development:

RULE.—Since God gives us all we have, parents, brethren, friends, school, the beautiful world, we should, like Him, be always seeking to give to others, particularly to those less happy than ourselves.

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Parents are greatly to blame for teaching their children always to expect to receive. It is an unlovely, greedy, ill-mannered habit of mind that deprives children of the greatest, truest happiness in life. On holidays and birthdays suggest to the children that they give, and make no reference to their receiving. When they receive gifts speak of how happy it made the one who gave. The children will give a joyous and eager response. Get the cooperation of the parents in this. Giving of gifts to help others gratifies a natural impulse of childhood. Everyone who has lived with a child knows how a child lives to "help." Always accept the "help," no matter if it hinders. It is service in embryo.

If the children come directly into Grade I, then the three ideas and the rule just considered must be begun in Grade I.

The leader of religious teaching should never think of any of the work as finished or dropped. It begins at various periods but it never ends, it grows.

For the purposes of this essay I divide the nine grades into three groups:

First group. Grades I, II, III.
Second group. Grades IV, V, VI.
Third group. Grades VII, VIII, IX.

Work will not be recapitulated. It is cumulative, as is all school work.

GRADES I, II, III

Unfortunately the classes in most of our public schools are so large that it is impossible for the teacher to give to each student the careful observation that is desirable. But one thing should always be secured, and until it is, lessons are of little consequence, and that is the happiness of the child.

First, each child should be made happy at school. An unhappy child cannot be either good or studious and he

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is contracting the pernicious habit of thinking about himself.

Language work should be the guide in these three grades in selecting literature from any source as a medium for broadening and strengthening the religious life.

The topics in nature study, physiology, and hygiene may be saturated with the beauty and reverence of religious thought and so naturally that the class will not realize the effort of the teacher. The children's upward growth will flourish as well-watered flowers in the sun.

A class of happy children with hearts full of love, in the habit of giving pleasure to others, may now be introduced to a new name for the manifestation of love. The new name is *obedience.*

To be obedient the child must be punctual, truthful, industrious, persevering and patient.

Does it sound fantastic to call obedience a new word to a child of six? It is not. It may be so introduced as to be a perfectly new word because of its content, even if the child has heard it innumerable times during life.

The content of obedience may be expressed: Obedience is an expression of love to God, the Creator. Punctuality, politeness, etc., as elements of obedience are manifestations of love.

Since the school deals with children who have already taken a moral mold, though happily it is still malleable, the ideal results cannot be actual ones except in a few cases. So there must, of course, be rules for school conduct. The unavoidable application of these rules and their effect upon stubborn students should, so far as possible, be kept from the knowledge of the class.

Do not destroy the child's self-respect nor crush him with the contempt of his mates, nor suggest thoughts of rebellion and disobedience to the whole class. Do not tempt children through suggestion; some will not withstand; words—terms—are of vital importance.

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In this group of grades do not speak of disobedience nor use any destructive term before a class.

Let every term mean growth, strength, love, generosity, all the beauty of holiness. Let all else be in private. (See Outline for Grades I, II and III.)

GRADES IV, V, VI

The writer assumes that the study of history begins in Grade IV.

Students now conscientiously analyze and reason. Stories may be simply stories as long as the children love them, but gradually in Grade V let them take biographical form, or at such period as the biographical method is used in teaching history.

The members of the class have not always been obedient or loving, and now it is time to lead them to reason with themselves on—

1. *Disobedience.*—It is an unloving, selfish attitude toward the loving Father and Sustainer; it shuts them off from spiritual sunshine and so starves their lives; it makes teachers and fellow students unhappy; it is selfishness—perverted love of self. The disobedient child inevitably suffers, for although his Father is always the Sustainer and the sun of His love always shines, just as an inflamed eye suffers in the sunshine, so an unloving child with a soul inflamed by evil thoughts and selfish passions suffers when in opposition to the operation of God's law, which is the obedient child's light and warmth. Disobedience leads to hatred, lies, anger, neglect of lessons and bad manners.

Logically, the next step for the teacher is an appeal to the sense of—

2. *Personal Responsibility,* not only for his own acts, but for his influence over others. He is a keeper of the honor of the class. Develop the idea that school government and town government derive their authority from their harmony with God's law. If they are not in har-

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mony with God's law they have no just claim to obedience.

In this connection teach the students that they are responsible for their thoughts. If they allow bad thoughts to remain in their minds, they are in danger of doing the bad acts.

This is a time when great tact and sympathy are needed. To be able to so attract a child's confidence as to have him free and unafraid in his relations with his teacher may assure to him his soul's health.

3. God has made all His children capable of obedience. To grow into abundant life they must exercise all their capabilities. Obedience is an opportunity to show that they do love God, their Father, and His other children. Keep the idea of brotherhood always in natural sequence.

4. Test historical characters by their value to their fellowmen. (See outline.)

GRADES VII, VIII, IX

Imagination is often so vivid in young children that they seem to be living two lives. Other young children show but little imagination.

At this period in their education an active imagination is like a second set of eyes—it is really the eyes of the mind, and imitation is its outward manifestation. Imitation of its activity is the language in which the imagination writes. It is the period in which to form taste.

Good Taste is the instinctive selection of what leads Godward; all that is true and fine in character, in looks, in music, in art, in act. It is the aesthetic quality, but of religious fiber. It is the educated, heaven-taught faculty of choice when it is rooted in religion. It is the shield and safeguard for life. It is sensitive to impressions and must be carefully formed.

Brotherhood as exercised in schoolroom and on the playground begins preparation for citizenship. If possible, develop a simple students' government. Show that it holds all the essentials of all life.

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Giving and unselfishly trying to make other individuals happy may now develop into the idea of contribution to society as represented by the class as a whole.

Contribution—human service—grows naturally out of the beginnings of responsibility in school government and in the activities of the playground. Encourage the students to take an interest in the town, render some service, always, of course, that they may offer an act of love to God, the Father. Suggest citizenship.

THE HIGH SCHOOL

The student has, by this time, climbed to heights from which he has a widening outlook into life. (Life as the writer uses the term, not merely this present existence.) The teacher should now state for him that which he has gradually discovered for himself, that the life of the soul unfolds, as does the life of everything in the physical world and in the domain of pure intellect, according to discoverable laws. These discoverable laws are simply statements of the results of human experience. Nothing can be forced on the soul from outside against its will. It selects and appropriates out of the experiences of life, and character inevitably reveals the food it lives upon. For example—the fifth commandment has been styled "a commandment with promise." Such a characterization violates every law of right thinking. It is simply the statement of a result of human experience.

"The sins of the fathers shall be visited upon the children, etc." (second commandment) is another statement of common human experience that has been greatly abused. God should never be pictured to children as a great outside force that is ready to hit his children with an omnipotent bludgeon. Such a mental conception is only too common. It is false, and fatal to the free unfolding of religious thought and feeling.

Just and right discipline never really comes from an outside source, not even when the state shuts a thief in

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prison or puts an end to a murderer's existence, but is always what the free spirit inflicts upon itself in its spiritual choices and refusals. All history, every biography, may be an illustration.

Freedom is perfect obedience to God's law, and it is attained by being willing to live in harmony with God's law. Freedom then lies in the will.

This philosophic truth may be easily suggested in the study of history and of literature, and to classes in Latin and Greek. The philosophy is for the teacher, the illumination for the student.

A word of caution—avoid phrases in common use that are inaccurate. Never, for instance, speak of a "stubborn will." The child may will to be a stubborn child, but there is no such thing as a stubborn will. There may be, however, an *educated will,* one which exercises in harmony with unselfish aims and brotherly purposes, pleasing to God, the Perfecter.

Without observation and without crises, the religious life should grow day by day under favoring conditions. Not by multiplying admonitions, but by enveloping it with the right atmosphere.

The quality of the life of a student which unfolds within such influences as the writer has endeavored to suggest would be as evident as a light on a hill or the result of leaven on dough.

The following incident illustrates how character gives evidence of its quality:

It was the day of the school cadets' parade in Boston. The companies of lads poured out of every incoming suburban train. The writer was caught in a crowd at the station, which quickly gathered at sound of the fife and drum. As the march out of the station began and the national flag passed, just two men within the writer's vision saluted. One man tipped perfunctorily; the other removed his hat and laid it on his left shoulder in formal salute, while his face was radiant with patriotic emotion. Umistakably, convincingly, the whole man thrilled with

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patriotism. To see him was a revelation of the deep meaning of loyal devotion to country. As I met him, involuntarily I expressed my pleasure. His brief reply revealed him a German Jew and his strong accent, foreign born. But nativity and race were not more certain than that the man was an ardent American to whom the flag and all it symbolizes is an object of unbounded affection and on whose character it is a molding force.

The Sanctification of Life.—All social experiences so far as they are shared by our bodies are in kind, though not in degree, shared by the rest of the animal creation. It is only as they are lifted into relation to God that they are sanctified and become imperishable possessions.

The use of Bible selections in no sense constitutes what is called "Bible teaching," but is rather an attempt to crystallize in the consciousness of the students their religious experiences and aspirations. They are selected because so incomparably noble as to be the best possible expression in words.

And finally the aim of the writer has been to show how religious teaching may suffuse every subject in the course of study.

OUTLINE OF PLAN FOR INTRODUCING RELIGIOUS TEACHING INTO THE PUBLIC SCHOOLS

KINDERGARTEN OR GRADE I

Three Ideas:

1. God as Father.
2. God's creatures are His children.
3. God's children are brothers.

Lead the child to direct the love, trust, confidence of the home experience with parents and brothers and sisters Godward. Saturate the mind with the thought of God by connecting it in every possible way with the play, the work, the gifts, the games, until it is the child habit to think of God and to be happy in such thought.

Four Bible Stories:

1. Joseph, son and brother.
2. Moses, leader of his people.

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3. Samuel hearing his Father's voice.
4. David and the victory God gave him over the giant.

Use the Modern Reader's Bible.

(The Nativity Stories are loved by children, but I fear they cannot be told in a public school.)

Prepare story telling carefully. It is well to write the four stories and commit them to memory. Always tell stories in the same language or the children will be disappointed. Make them simple and vivid. If the children like one story much better than another, work over the condemned story until the children are won to it. Satisfy your critics. You will be repaid.

1. The Lord's Prayer, Modern Reader's Bible, p. 31.
2. The Great Commandment, M. R. B., p. 32.
3. Little Children and the Kingdom of Heaven, M. R. B., p. 33.

1. Psalm CIII, lines 1, 2, 3, 4, 15, 16, 21, 22, and "Bless the Lord, O my soul."
2. Psalm CIV, lines 51, 52, 85, 86.
3. Psalm XXIII, lines 1, 2, 3, 15, 16.

The above are but suggestions. The teacher should not be denied the privilege of choice. There is a wealth of lines in the Psalms suitable for young children. But only those that express beauty in nature, beauty in human acts, joy in the thought of God, trust, confidence and the worship of praise should be selected for the kindergarten.

The four stories, the three portions of the New Testament and the lines from the Psalms are to be interwoven to reinforce the underlying idea in each one of the various stages of the kindergarten period of education. The order in this outline is no indication for order in use. Only the teacher can choose and combine.

One rule of conduct—Give.

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GRADES I, II, III

HAPPINESS

Obedience, an expression of love.

Obedience:

1. Punctuality.
2. Industry.
3. Patience.
4. Truthfulness.
5. Perseverance.

Bible Stories:

1. Complete the four kindergarten stories to illustrate obedience as holiness, that is, as wholly loving God, but do not call them illustrations; simply stories.
2. Abraham, and the offering of Isaac.
3. Siege of Jericho.
4. Daniel.
5. Jonathan and David.

The delight of the children to be the test of success.

The first four commandments, M. R. B., p. 57; the coarse print only.

Teachers will find "The Code of the Spirit," by Hoopes, invaluable.

The Canticle known as the Benedicite, Omnia Opera. Repeat in concert, adding a few lines from time to time.

Do not call it memory work. Sing it if possible.

Psalm XXIII, lines 4, 5, 6. M. R. B., p. 43.

Psalm XXIX, lines 1–10 and 20–24. M. R. B., p. 56.

Psalm CIII, lines 1–10, 37–46, concluding ascription. M. R. B., pp. 68, 69 and 70.

Psalm CIV, pp. 70, 71, 72, 73.

The lines of the Psalm CIV need not be learned in order but should be completed and arranged in order by the end of Grade III.

As some children find it difficult to memorize, let them repeat in unison after the teacher, or read in concert

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from the blackboard. The majority will soon know it and delight in rehearsing it.

Beatitudes, Matt. 5:6, 8, 9.
God's omnipotent love, Mtt. 6: 25–29, 31–34.

GRADES IV, V, VI

Bible Stories:

1. Give historical setting of stories told in lower grades—just a frame for the picture.
2. Saul and David.
3. Elijah.
4. Elisha.

A Bible Reader would now be invaluable. Failing such a help, let the teacher gradually substitute the language of the American Revised Version, 1901.

No plan should hamper a sympathetic teacher. It should be considered merely an aid. For what she is, and what she can be to her students, is a constant revelation of a life that looks Godward, and that is by far the most helpful influence.

1. Disobedience:
   (*a*) Hatred.
   (*b*) Lies.
   (*c*) Anger.
   (*d*) Neglect.
   (*e*) Bad manners.
2. Personal responsibility.
3. Divine origin of just government.
4. Fullest life requires development of all capabilities.
5. Discussion by students of moral value of historical characters.

In Grade VI invite the students to express their ideas in their own way and let them have their own opinions. Later study will enable them to correct their own mistakes.

Finish the Decalogue, M. R. B., p. 58, coarse print only.

Psalm XXVII, M. R. B., pp. 52, 53, 54.

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Psalm, VIII, M. R. B., p. 15.
Psalm V, lines 1–14, 25–29, M. R. B., pp. 10, 11, 12.

New Testament:

1. Finish the Beatitudes.
2. The Parable of the Prodigal Son.
3. The Good Samaritan.

GRADES VII, VIII, IX

Inner Life:

1. Imagination.
2. Taste.

Social Relations:

1. Imitation.
2. Brotherhood on the playground:
   (*a*) Cooperation.
   (*b*) Consideration.
   (*c*) Fairness.
3. Student government.

Contribution, not simply to the happiness of an individual, but to the good of a group.

The town.
Citizenship.

Biblical Biography:

1. Solomon.
2. Isaiah.
3. King Josiah.

Psalm CXXXIX, M. R. B., pp. 155, 156, 157.
Psalm XLII, M. R. B., pp. 91, 92.
Psalm XLVI, M. R. B., pp. 99, 100.

HIGH SCHOOL

The discoverable laws of life are disclosed through human experience.
Freedom exists only under just law.
Freedom lies in the will.
An educated will.
The sanctification of life.

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An outline biography of Jesus, "the Great Humanitarian," as given by Mark.
Psalm 63, M. R. B., pp. 127, 128.
Psalm 91, M. R. B., pp. 49, 50.
Psalm 96, M. R. B., pp. 57, 58, 59.
Psalm 103, M. R. B., pp. 68, 69, 70.

MRS. ANNA B. WEST.
Newburyport, Mass.

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THE PRE-SOCRATIC USE OF

Ψυχή

AS A TERM FOR THE PRINCIPLE OF MOTION

(*Continued*)

4. ELEATIC TERMS

Before tracing the idea of an external force as developed by the Ionians, it is worth while to examine the terms of the Eleatic philosophers for the notion of efficient cause and for the ever growing tendency toward immateriality. These philosophers furnished terms for the powers of ψυχή proper on the side of knowledge and perception, but it is doubtful whether there is any trace in their writings of the term ψυχή in a kinetic sense.

Xenophanes was radical in his differences with the earlier philosophers. For him there was no change, and the unity was God. He was the first to philosophize on the Deity. Aristotle and Theophrastus have noted his method as unusual. Aristotle criticized Xenophanes for failing to make things clear. "Looking up into the broad heavens," Xenophanes asserted that unity is God. (Cf. Met. 986 b. 22.) Theophrastus admitted, according to Simplicius (Phys. Dox. 480), that the record of the opinion of Xenophanes came from some other source than ἱστορία περὶ φύσεως.

The effort of Xenophanes was strongest toward ideas and terms that would take away false notions of the deity that was being. Since for him there was no motion, a second principle, even as an aspect of ἀρχή, should have been out of place. In some of the fragments, however, we find a reversion to the Ionian attitude. The terms πηγή and γενέτωρ in Frag. 11 (Karsten) (Vor. p. 51) and the ἐκ γαίης πάντα statement of Frag. 8 indicate a physiologer's interest. Earth and water form the twofold source in Frags. 9-10. In Frag. 9 we are all sprung (ἐκγενόμεσθα) from earth and water. In Frag. 10 all things ὅσα γίνοντ' ἠδὲ φίονται are earth and water. In Frag. 12, offering forms for the limitation of one phase of the source, we find the terms πεῖρας and ἄπειρον.

The doctrine peculiar to Xenophanes and his school is found in Frag. 4 where he said Being or God always abides in the same

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place, not at all moved. (*κινούμενος οὐδέν*). A strong effort for a term for incorporeality is found in a fragment usually accredited to Xenophanes. (Frag. 2.) The climax of the theodicy of Xenophanes is reached in the magnificent hexameter of Frag. 3: "Without effort (God) swings all things by the power of thought." (*νόου φρενί*) (Cf. Diog. L. IX, 19).

The sole instance of the use of *ψυχή* by Xenophanes occurs in Frag. 18 where he attested the acceptance of the doctrine of metempsychosis by Pythagoras. Diog. L. IX, 19 ascribed to Xenophanes the term *πνεῦμα* for his *ψυχή*.

Parmenides, striving to distinguish things according to opinion from things according to truth, although affected by the ideas and terms of Xenophanes, still reverted to old notions and time-worn terms. In his "metaphysics" according to reason (*κατὰ τὸν λόγον*), as a consistent Eleatic denying all movement, he would have been excluded from the ranks of thinkers whose terms offer evidence for *ψυχή* as a principle of motion. Nevertheless, an examination of the terms in which he expressed his "cosmology of the apparent" discloses a tendency to give to his *πῦρ-ἀρχή* an aspect of force.

Aristotle, censuring Xenophanes and Melissus for crudeness, said (Met. 986 b. 27) that Parmenides seemed to speak in some places with more care. (*μᾶλλον βλέπων*) "But being compelled to account for phenomena," continued Aristotle, "he assumed that things are one from the standpoint of reason (*κατὰ τὸν λόγον*) but plural from the standpoint of sense. (*κατὰ τὴν αἴσθησιν*)."

Parmenides (Verses 83-84, Vor. p. 120) said that true belief completely rejected generation (*γένεσις*) and destruction (*ὄλεθρος*). Again in v. 77 generation is extinguished (*ἀπέσβεσται*) and destruction is incredible. (*ἄπυστος*) Parmenides (v. 100) included generation (*γίνεσθαι*) and destruction (*ὄλλυσθαι*) among those things which mortals believed true but which he would himself consider but a name. (*ὄνομα*).

In the poem of Parmenides entitled *τὰ πρὸς ἀλήθειαν* we find the privative terms *ἀγένητος* and *ἀνώλεθρος* (v. 59), *ἀτρεμής* (v. 60), *ἀκίνητος* (v. 82), *ἀτέλεστος* (v. 60), *ἀτελεύτητος* (v. 88), *ἄπαυστος* (v. 83), *ἄναρχος* (v. 83)—all applied to *τὸ ἐόν*. His other expressions describing Being are important as terms later to be adopted generally by philosophy. (Cf. Verses 60, 62, 78-80, and 89).

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The terms applied by Parmenides in his philosophy τὰ πρὸς δόξαν to a new force on the way to the clear expression of the idea of efficient cause may be regarded as the results of the efforts of Ionian thinkers for terms for their principle of motion. Aristotle's assertion (Met. 984 b. 1) that none of those who affirmed that all is one understood the nature of an ἀρχὴ τῆς κινήσεως excepted Parmenides in so far as this Eleatic in reality held two causes. Aristotle (Met. 986 b. 33) especially noted the terms πῦρ and γῆ used by Parmenides for his two αἰτίαι. Parmenides himself (v. 113) said that there are two μορφαί which men have determined to name. These he described (vv. 116-117) as ethereal flame of fire (fine, (ἠπιος), rarefied (ἀραιός), and everywhere identified with itself) and (v. 119) flameless darkness, dense and heavy in character. (Cf. v. 122 for the terms φάος and νύξ). In v. 125 he gave to δαίμων the term κυβερνᾶν.

In v. 120 Parmenides proposed to tell every seeming arrangement (διάκοσμος) of his two principles. Aristotle (Met. 984 b. 25) cited the verse of Parmenides (132) which names Ἔρως as the first of all θεοί. This "Desire" Aristotle called an αἰτία the activity of which he expressed by the words κινεῖν and συνάγειν. Parmenides (v. 127) mentioned a δαίμων ἡ πάντα κυβερνᾷ. Simplicius (Phys. 39, 12) noted the ποιητικόν element of thought here. However correct may be the identification (Cf. Aet. Dox. 335) of Δίκη (v. 69) and of Ἀνάγκη (v. 86) with this δαίμων (v. 127), the doxographer saw in this δαίμων (which he called κυβερνήτις καὶ κληροῦχος) a source of motion and generation for all things.

The tendency of the Doxographers (cf. tradition for Pythagoras and for Heraclitus) to give an efficient aspect to one phase of the ἀρχή may be seen in a statement of Theophrastus (Dox. 482) for Parmenides where πῦρ is regarded as ποιοῦν. (Cf. also Hippolytus Dox. 564.) It is a question whether these statements are quite consistent with the concessions of Parmenides to popular opinion. He appears to have tended toward a second cause in his δαίμων and at the same time to have emphasized the double aspect of ἀρχή by the terms πῦρ and γῆ.

The term πυρώδης was attributed to Parmenides for ψυχή. (Cf. Aet. Dox. 388). Elsewhere (Aet. Dox. 443 and Theophr. Dox. 500) there is some evidence of the confusion of ψυχή as a physical principle and ψυχή perceptive and animate.

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As a pupil of Xenophanes and a contemporary of Heraclitus, Parmenides possibly fell heir to terms by which he expressed his vague idea of a second cause, but that later division of philosophy which treated of ψυχή proper is particularly indebted to him for the distinction of truth and opinion.

Zeno, the double-tongued Eleatic dialectician (Cf. Simpl. Phys. 30 r 138, 30), confined himself to proofs of the unity of being by a method earning Aristotle's παραλογίζεσθαι. (Cf. Physics 239 b. 5.) Zeno brought out nothing peculiar to himself, but he started further difficulties. (Cf. Plut. Dox. 581.) Diog. L. IX, 72 noted Zeno's Eleaticism in his superficial denial of motion. The earlier terms ἀίδιος and ἄπειρος are attributed (Aet. Dox. 303) to Zeno and to Melissus. The doxographer there also assigned to Zeno the term θεία for his ψυχή. In one of the ἀρέσκοντα of Zeno (Diog. L. IX. 29) we find ψυχή called κρᾶμα.

Although consistent with true Eleaticism, Melissus offered interesting and significant terms. The fragments of the work περὶ φύσεως ἢ περὶ τοῦ ὄντος bring out his method and indicate his inheritance of terminology. The Eleatic denial of motion was expressed by him in Frag. 10 (Vor. p. 149) thus: (τὸ ἐόν) κινούμενον δὲ οὐκ ἂν εἴη. Discussing κόσμος in Frag. 6, Melissus used the terms ἑτεροιοῦσθαι and μετακοσμηθῆναι.

Simplicius, significantly prefacing Frag. 8 (Vor. 149), affirmed that Melissus meant Being to be ἀσώματον. This fragment seems to indicate a very vague notion of incorporeality, and yet we cannot read the expression δεῖ σῶμα μὴ ἔχειν as the contemporary of Melissus read it. Olympiodorus (Vor. 142) represented Melissus employing as terms for his ἀρχή the words μία, ἀκίνητος, ἄπειρος (Cf. Parmenides v. 104) and θεῖος. (Cf. Aet. Dox. 303.)

The Eleatic philosophers, not so far from the world of sense as their own apparent efforts and the traditional titles of their works would imply, nevertheless enriched philosophic terminology and laid up for later thinkers modes of expression which could fairly convey newly conceived ideas. The field of philosophy had already begun to widen and the growth of tendencies in speculation concerning nature, in minds not wholly unaccustomed to notions shading into the idea of the incorporeal, could not fail to be influenced by terms for the activity that was first expressed by kinetic ψυχή.

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5. SUMMARY OF TERMS OF PRE-SOCRATIC DYNAMISM

Allowing always for the fact that we are analyzing philosophy alive in men's minds when put out in certain terms, we find the dynamism of the predecessors of Anaxagoras expressed in three answers to the first question of philosophy. In one sense we may say that these early thinkers found three ways of avoiding the question of causality. The simplest course was the one taken by the early Ionians who, "not at all displeased with themselves," said ἐν τὸ ὑποκείμενον (Cf. Arist. Met. 984 a. 30), including an unexplained motion in the substratum of things. The Eleatics avoided the question for the time by altogether denying motion. Aristotle saw in this course the method of those who saw the difficulty and were conquered by it. (Cf. Met. 984.) Heraclitus took yet another course in his assertion that all is motion.

The early Ionians reduced the many to a "one" in terms of physical matter and took for granted as their primitive substance a physical substratum which was eternally moved. Their genius for relations had, very probably, not so far exercised itself as to combine with their first principle physical things and the movement observed in qualitative change (not then so much as reduced to physical energy). This gap, if at all evident to them, they bridged by terms, old or new, for purely accidental change. A set of terms for the mode of action of their dynamic "one" is found along with the set of terms for the "one" itself, and the formula ψυχή-ἀρχή covers mere hylokineticism.

The phase of the notion of causality to which efficient action is in last analysis reduced was presented by the Pythagoreans, who left the sense-perceived world to answer the same question which had proposed itself to the early Ionians. The Pythagoreans raised the quantitative property of things into that other sphere where Plato was to find his "Idea" and Aristotle his "Form." We have no means of knowing from the words of the Pythagoreans the nature of the contents of the quantity expressed by the earlier of these philosophers in terms which hold them in regions of matter. As physical speculation widened, that mode of action expressed in the condition of proportion was accounted for by the Pythagoreans in terms for "harmony." The union of the opposites of which their first principle was composed called for expression supplied here and there by ψυχή and even by ψυχὴ καὶ νοῦς denoting only a physical condition.

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Before the Eleatics began in any way to develop the notion of cause, they struck a note of criticism. Before they attempted to account for things they tried to reduce the object of their inquiry by excluding from philosophy what they called non-Being. Although they fixed no ground for the distinction of truth and opinion, yet their efforts in this direction served to raise and to leave open a future question for philosophy. If judged by their terms, the attempt of the philosophers of Elea to get away from sense in knowledge and from physical in object was far from successful. From the "all" of Thales to the "unity" and "Being" of Parmenides there was certainly an advance in terms, and yet notions transcendent at first sound were probably on the level with the Eleatic concept of Being akin to our idea of space. However certainly the ideas of being and of bodilessness are reduced, on evidence afforded by their own words, to physical counterparts, philosophy cannot but be grateful for the contribution of such terms as those of Parmenides for his "Being." There should have been for the Eleatics no chasm from the many to the one, and yet in their inconsistency or in their concessions to popular thought they, too, accounted for plurality in terms of accidental change. Parmenides may have been merely describing physical conditions of union for the two phases of his primitive substance in words that now seem to carry the true note of efficiency.

The time had not yet come for philosophy to see the final relation of things and their ultimate cause, but meanwhile thinkers here and there were defining a less inadequate notion of the Deity. The early Ionian (to adapt the words of Saint Augustine (De Civ. Dei VIII, 2) for Anaximenes) "nec . . . negavit aut tacuit, non tamen ab (Ipso) . . . factum . . . credidit." If, in the eyes of the old religion, to be a philosopher was to be ἄθεος, Truth soon supplied itself as an object for the mind of the philosopher without a God. A study of the growth of terms for the "Deity" and for "mind" shows the Pythagorean and the Eleatic philosophers at their best in these regions of thought.

Heraclitus addressed himself to the genetic as opposed to the static phase of things. No longer primarily concerned with that from which things originated, philosophic speculation now began to ask how the world came to be what it is, the very question that would compel these thinkers to arrive at the true notion of efficiency and all that it implies. Heraclitus was critical in his

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acceptance of sense evidence, but, although he looked beneath for reality, from his terms we may conclude that he saw only physical reality. For him the mode of activity expressed in the order that remains was as real as the continual passing of the individual, the truth of which he arrived at by a Greek guess. Ultimately a dynamist, Heraclitus spoke for mechanism the strongest words thus far found in philosophical terminology. So long as the relation of the material cause and its activity was expressed as Heraclitus expressed the relation of "fire" and its motion, kinetic ψυχή had still survived. Although he seemed to raise "fire" above the other elements which he postulated with it, his terms sometimes indicate that he conceived ψυχή in the sense of a more special energy. If there was a definite sense in his use of the term ἀείζωον for πῦρ—an actual introduction of the element of life in the motion of his ἀρχή—and if he used ψυχή as another term for the activity of ἀρχή, philosophy in the person of Heraclitus was on the point of seeing for the first time the immanent character of ψυχή as a physical activity. (Cf. Alcmaeon who, on secondary authority (Act. Dox. 386), gave to φύσις the term αὐτοκίνητος). The element of immanency of the κίνησις ἀίδιος of the first ἀρχή was not immediately evident to the first philosophers. The force directly combined with matter, which they called through dearth of words θεός and ψυχή, still continued as a ψυχή principle of motion. Dynamism or hylokineticism we may call a system inaccurately described as hylozoism.

The notion of efficient cause may have entered with Heraclitus. He may have meant to convey by his ἔρις a new idea of which he half saw the need, and yet this "Strife" might have been for him but a phase of θεός (Frag. 36) in the sense of merely describing a physical condition. His conception of πῦρ as ἀείζωον is most noteworthy. If kinetic ψυχή had up to this time for the early thinkers no immanency, we take it as an evidence of the sincerity of their quest that they henceforth strove to separate matter and its motion.

6. TERMS OF EMPEDOCLES

From a glimmer of the idea of efficiency in the figurative forces ἔρις and ἁρμονία existing for Heraclitus along with the dynamic aspect of his first principle πῦρ, we pass to Empedocles who, in

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his efforts to reconcile Heraclitus and the Eleatics, was the first (if we accept the word of Aristotle, Met. 985 a. 21) to express the notion of efficiency.

In his endeavors to determine true knowledge, Empedocles aimed at accuracy of expression. He believed that it is hard to get at the mind of man (vv. 367-368 Stein) and he realized that custom often dictates forms of expression. (Cf. v. 44.) He bade his hearers look with the eye of the mind (*νόος*) at the well pointed report (v. 363) which he assumed they demanded from him as from an oracle. His effort appears again in his desire to speak forcefully in case there had been in his former words anything defective. (v. 96.)

Aristotle fixed the method of study of the philosophy of Empedocles when he advised (Met. 985 b. 32) that we heed the *διάνοια* of the pre-Socratic rather than *ἃ ψελλίζεται λέγων*. Although his expression was characteristically poetical and mythological, Empedocles has been placed for us in Aristotle's Poetics (1447 b. 17) as a *φυσιολόγος* rather than a *ποιητής*.

Trying to work out a system where things are one and many (*πολλά τε καὶ ἕν*) (Cf. Plato Sophist. 242 D and Arist. Phys. 187, a. 20), Empedocles, in a reaction against prevailing thought, said that "fools" and those to whom far-reaching thoughts (v. 45) are denied think that "mingling" is coming into being and that "separation" is destruction. (Cf. vv. 36-39.)

Empedocles postulated the four elements as his material cause. The term *πηγή* occurs with him in v. 128 and the form *ἀρχή* in v. 130. The elements are named in mythological terms in vv. 33-35. In vv. 104-107 Empedocles asserted that mortals and even *θεοί* arise from these elements which appear to have been also the means of the power *φρονεῖν*. (Cf. v. 336-337.)

Aristotle's statement (Met. 985 a. 23) that Empedocles set *πῦρ* by itself (*καθ' αὑτό*) is witness to the tendency of those who are still dynamists to limit the activity of the material cause of one element and to make the rest of the *ἀρχή* passive. Although Empedocles seems to have made one of these elements predominant by setting "fire" over against the other three, still here and there he gave them all equal power. (Cf. vv. 87-89 and v. 112.) To "fire" in particular belong powers contained in the term *κρατεῖν* (Cf. v. 112). In v. 263 "fire" separating (*κρινόμενον*) caused men and women to arise (*ἀνάγειν*). A doctrine peculiarly Empedoclean

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(vv. 265-267) maintains that πῦρ through its desire to reach its like, caused οὐλοφυεῖς τύποι to spring up out of the earth. In a special application of the "elemental fire" (ὠγύγιον πῦρ) to the theory of vision he used the term ταναώτερος (v. 325) to denote the refined character of his πῦρ. However, although "fire" is more important than the other elements, it, too, plays a subordinate part. (Cf. vv. 215-216.)

The mention of Κύπρις (v. 215) brings us to a consideration of the forces of Empedocles which Aristotle (Met. 985 a. 21) named as Φιλία and Νεῖκος. Empedocles usually introduced these forces along with the elements and may even have used them as modes of expression for mere physical conditions of repulsion and attraction as Heraclitus used the terms "Strife" and "Harmony." (Cf. vv. 102-103, 66-68, 248-251.)

The activity of his own "Strife" and "Love" in the "process" was brought out by Empedocles in vv. 171-175. Terms for the motion of things coming into being are found in vv. 69-73 where he tried to reconcile continual change and immobility. The terms for the forces of Empedocles vary. He usually expressed them by the words Νεῖκος and Φιλότης (171-172). V. 250 has the term ἔρις coupled with Φιλότης of v. 248. Again, in vv. 190-195 he used Ἀφροδίτη and Νεῖκος "which wrought the birth of things."

"Love" under the names of Aphrodite and Kypris doubtless held the strongest note of efficiency for Empedocles. (Cf. v. 213, 215-216, 240-241.) Empedocles himself was probably one of those whom he mentione (405-407) as having had no θεός but Κύπρις Βασίλεια.

The element of chance enters in v. 196 and again in v. 174 and v. 255. The term τύχη occurs in v. 195 where by the ἰότης of τύχη all things πεφρόνηκεν. (Cf. v. 231 where it is the property of all things to have φρόνησις and a share of νῶμα.)

Plato (Leg. X 889 B) named Empedocles among those who relied on φύσις and τύχη rather than on τέχνη or νοῦς or any θεός. (We note in this passage the term ἄψυχος which Plato applied to the elements of Empedocles.)

Aristotle (De gen. et corr. 333 b. 20) said that for Empedocles "Love" separated the elements, which were before θεός in origin. Empedocles himself identified these with θεοί (Cf. vv. 104-107.) A noteworthy attempt on the part of Empedocles to fix the notion of a deity is found in vv. 137-138 where a sphere rejoicing in

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solitude is said to have been fixed in a vessel of harmony. Nearest to incorporeality of all his notions and recalling a like attempt on the part of Xenophanes are the ideas conveyed by the terms of vv. 344-351 where a divine being is defined as sacred and ineffable mind alone. (*φρὴν ἱερὴ καὶ ἀθέσφατος.*)

The term *ψυχή* is not found in the extant fragments of Empedocles. His commentators used it when giving his doctrine of metempsychosis (Cf. Hipp. Ref. Dox. 558), but *θυμός* is his own word for the life of animals (v. 414) and of men (v. 435) who have changed their *μορφή* (v. 430). The word *μένος* is found in v. 32 for the spirit in Hades.

The verses 333-335 of Empedocles were quoted by Aristotle (*De An.* 404 b. 11) as authority for the statement that for Empedocles the elements were *ἀρχή* and each element was *ψυχή*. (Cf Theophr. Dox. 478 where six *ἀρχαί* were credited to Empedocles.) The terms of Empedocles could not have been omitted in an examination of the growth of words expressing the earliest notion of a real moving cause.

(*To be Continued.*)

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SHAKESPEARE'S FAMILY AND HIS EARLY LIFE AT STRATFORD[1]

I

Beyond the meager entries in a Reformation parish register and in a country corporation's book of record, apart from several legal documents of only relative critical importance, nothing of a definitive character is known regarding the genealogy and early career of England's most conspicuous dramatist. To reconstruct anything like an adequate picture of what Shakespeare's life must have been, up to the time of his departure from Stratford, the biographer must have recourse to the often devious ways of dialectics. For he is attempting to brush aside the cobwebs of centuries from a period when little if any interest was taken in the lives of authors and certainly when, as we know from his later history, no especial reverence was paid to William Shakespeare himself. A writer occupied a distinctly inferior position in contemporary society, and in many quarters even the vocation of dramatist was considered scarcely respectable—a legacy, perhaps, from the school of university wits. Public opinion and the animosity of Puritanism had grown sufficiently powerful to prevail even over individual appreciation of genius, so that everything was against the flourishing of any general interest in the histories of persons connected in any way with the stage, unless in the capacity of patron. By the time that genuine curiosity was aroused, the records from which anything like a satisfactory memoir might be constructed had forever vanished. In the century of Elizabeth, nonpolitical correspondence was seldom preserved; the Restoration diary had not yet come into fashion; and anec-

[1] A series of three articles, the second of which will discuss "Shakespeare's Marriage and Departure from Stratford," and the third, "Stratford-on-Avon: Its Past and Present."

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dotes of distinguished persons were usually semi-apocryphal. Nor are these the only difficulties—for another, in the form of a temptation, rears its insidious head: the temptation to illuminate Shakespeare's history and personality by introducing as witnesses the children of his mind, a most gravely serious matter three centuries afterward in the presence of an assortment of biographical fragments. It is exceedingly difficult, too, to determine precisely at what point a conjecture is removed out of that category by being in itself a reasonable inference from concurrent facts. Only an examination of the two available forms of evidence, the contemporary and the traditional, will be helpful to this.

The contemporary records, adverted to at the beginning of this discussion, are comprised of the parish register of Stratford-on-Avon together with the diocesan deposits at Worcester, the minutes of the proceedings of the Stratford corporation, and several testaments. These, together with the distinctly greater bulk of tradition, constitute the sum of Shakespearean data.

The earliest of the traditional evidences is that furnished in 1662 by the Rev. John Ward, M.A., vicar of Stratford, who reports with what has come to be accredited as substantial accuracy the local gossip of town and countryside. John Aubrey, the famous antiquary, visited Stratford later in the century on one of his equestrian journeys, and has bequeathed to posterity an interesting biographical miscellany in his "Lives." There are some fairly significant things in a chat recorded by John Dowdall, a barrister, with the parish clerk and sexton of Stratford, who was then upwards of 80 years of age. Towards the close of the century, Thomas Betterton, the most celebrated Shakespearean actor of his day, visited Warwickshire to investigate the personal history of the dramatist. He communicated his discoveries to Nicholas Rowe, who published them in his edition of Shakespeare in 1709. Stratford, from the point of view

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of news, was in those days conversational and stagnant, so that its local gossip and traditions carry no inconsiderable weight. In similar communities in this country it is a matter of personal knowledge that provincial and parochial incidents are handed down through successive generations with an accuracy truly marvelous.

The London traditions do not merit the same degree of consideration nor do they possess the same measure of ponderance. The violent disruption of the theatrical world in the seventeenth century caused the loss of almost all its original character and brought about the creation of a new stage, which retained little beyond fragmentary recollections of the old. Even Dryden has only a very imperfect recollection of the *"temporis acti,"* and William Beeston, of the celebrated family of actors, and Sir William Davenant, the dramatist, seemingly are the only ones in Restoration times who took a sincere interest in it.[2]

So it is that the biographer's store of Shakespeariana will at best present scarcely a more brilliant appearance than the needy shop of Romeo's apothecary wherein—

> "A tortoise hung,
> An alligator stuff'd and other skins
> Of ill-shaped fishes; and about his shelves
> A beggarly account of empty boxes,
> Green earthen pots, bladders and musty seeds,
> Remnants of packthread and old cakes of roses,
> Were thinly scatter'd, to make up a show."
>
> (*Romeo and Juliet*, V, i, 42–48.)

The lack of graphical documents confronts him at every turn, and an unfinished portrait is the farthest frontier of his hopes and his achievement.

"Shakespeare," to adopt arbitrarily the spelling which

[2] Cf. Halliwell-Phillips, "Outlines of the Life of William Shakespeare," I, p. 43; also Aubrey, "Brief Lives," ed. Clark, 1898, I, p. 204, and II, pp. 226-7.

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has come to enjoy the greater abundance of critical favor[3] as a surname, was borne in many parts of England. The first recorded holder was one John Shakespeare, who lived in Kent in 1279,[4] and the presumption is strong that it was a name of martial import. The men of the house seemingly affected only the commonest names in the calendar—John, Thomas, Richard and William. In the sixteenth and seventeenth centuries the name is found more frequently in Warwickshire than elsewhere, although offshoots of the family were established in the adjacent parts of Gloucestershire and Worcestershire. There are numerous instances of Warwickshire families who employed this surname, and the variants in the spelling are remarkably numerous. Hunter, in his "New Illustrations of the Life of Shakespeare," has advanced the theory that the Shakespeares of Wroxall in Warwickshire are the progenitors of the Shakespeares of Stratford, perhaps the most tenable position thus far taken. Wroxall is a village which originally belonged to a priory of Benedictine nuns (founded in June, 1199), and the Shakespeares of Wroxall, among others of that house in the vicinity, were prominently identified with the Guild of St. Anne at Knoll near Rowington.[5] Early in the sixteenth century, the court rolls of the Manor of Wroxall have an entry relating to the manorial court held by Isabella Shakespeare, prioress and lady of the manor; to this court came a John Shakespeare and took of the said lady a messuage with three crofts[6] and a grove in Crossfield at Wroxall. It also appears by the minister's accounts that Richard Shakespeare was bailiff to the nuns at a salary of 40 shillings

[3] Cf. Sidney Lee, "A Life of William Shakespeare, new edition, pp. 293–7.

[4] Cf. G. R. French, "Shakespearean Genealogica," p. 349.

[5] Cf. French, *op. cit.*, p. 351, *et seq.*

[6] *Messuage:* A dwelling house with the adjacent buildings and courtyard, including the garden and orchard.

Croft: A small piece of enclosed ground used for pasturage, tillage or other purposes.

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a year and that he held a copyhold cottage, besides certain leasehold lands, in their Manor of Wroxall. It is a most suggestive piece of theory, and while susceptible at present of little direct evidence, still furnishes plausible ground for genealogical arboriculture—for a Richard Shakespeare was the father of him who was parent to the Bard of Avon!

All that is known, apparently, of Richard Shakespeare is that he was a franklin, or yeoman, living at Snitterfield, a village northeast of Stratford, who possessed land of his own and held on lease another farm belonging to Robert Arden, of Wilmcote. Nothing is known at present as to the date when the Shakespeares established themselves at Snitterfield. (It may be of interest to note that a Shakespeare, Roger, was one of the monks at Bordesley when their monastery was confiscated; and the monks owned lands in this parish. Roger Shakespeare must have been a person of some importance, since he was granted an annuity of a hundred shillings for life, by way of compensation. Cf. Dugdale's "Monasticon.")

Richard Shakespeare had two sons, Henry and John; and upon their father's death, Henry, as the elder son, succeeded to his father's land and remained in business as a farmer, while John, preferring a trade, moved in or about the year 1551 to a shop at Stratford-on-Avon. Five years later and early in December, 1556, Robert Arden, proprietor of Asbies Farm in Wilmcote and owner of the lands at Snitterfield rented by Richard Shakespeare, died, bequeathing[1] to his daughter Mary (by his first wife) the land in Wilmcote, a sum of money of substantial proportions to be paid outright, and a subsequent share in the division of his goods: an affluent husbandman indeed for that period, but one who apparently did not aspire even remotely to the position of a country gentleman. Within the year after his death,

[1] For the Arden Inventory and Will, cf. Halliwell-Phillips, *op. cit.*, II, pp. 53, 54.

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1557, Mary Arden and John Shakespeare were married.

Upon coming to Stratford, John Shakespeare had taken up his residence in the locality known as Henley Street, so designated because it is the terminus of the road from Henley-in-Arden, a market-town about eight miles distant. "At this period, and for many generations afterwards, the sanitary condition of the thoroughfares of Stratford-on-Avon was, to our present notion, simply terrible. Under-surface drainage of every kind was then an unknown art in the district. There was a far greater extent of moisture in the land than would now be thought possible, and streamlets of a waterpower sufficient for the operation of corn mills meandered through the town. This general humidity intensified the evils arising from the want of scavengers, or other effective appliances for the preservation of cleanliness. House-slops were recklessly thrown into ill-kept channels that lined the sides of unmetaled roads; pigs and geese too often reveled in the puddles and ruts; while here and there small middens were ever in the course of accumulation, the receptacles of offal and every species of nastiness. A regulation for the removal of these collections to certain specified localities interspersed through the borough . . . appears to have been the extent of the interference that the authorities ventured or cared to exercise in such matters. Sometimes, when the nuisance was thought to be sufficiently flagrant, they made a raid on those inhabitants who had suffered their refuse to accumulate largely in the highways."[3] Upon the occasion of one of these raids, in April, 1552, John Shakespeare makes his first appearance in the public records of Stratford, as having been mulcted to the extent of 12 pence for accumulating before his house in Henley Street what is perhaps most happily described by the piquancy of the French, *un grand fumier*. It is an unsavory cir-

[3] Halliwell-Phillips, *op. cit.*, I, p. 2.

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cumstance, only very little mitigated by the fact that two of his neighbors were coincidently fined for the same offense.[9]

For some years subsequently to this episode, John Shakespeare was a humble tradesman in Stratford, holding no public office or being in other way conspicuous. However, he must have been moderately successful in business, for in October, 1556, he purchased two small freehold estates, one, the building in Henley Street annexed to that now shown as the birthplace, and the other situated in Greenhill Street, a road afterwards named More Towns End. The following year, the curve of his fortunes took a sharp upward rise through his union with Mary Arden.

To her new home in Stratford, Mary Arden most assuredly brought her inherited portion of the appointments of Wilmcote farmhouse, among which were several of the "painted cloths" that took the place of tapestries in the houses of families of humbler means or station, cloths of canvas upon which were depicted rude representations of classical or religious subjects with explanatory verses below; [10] a fact that mayhap serves to illuminate the dramatist's constant after-references to articles of this sort.[11] In the total absence of books or other means of education, revealed by the inventory of Robert Arden's goods, Mary Arden's acquirements must have been restricted to domestic and agricultural attainments very largely, for it is not at all improbable that she occasionally assisted in the more robust occupations of the field. Fitzherbert, in his "Book of Husbandry" (ed. Skeat, 1882, p. 95), portrays domestic life on farms like Robert Arden's in the course of the appalling list of duties which he designates as the housewife's portion: "When thou art up and ready," he counsels her, "then

[9] Cf. J. W. Gray, "Shakespeare's Marriage and Departure from Stratford," p. 145.

[10] Cf. "The Works of Sir Thomas More," 1557, cited in Flügel, "*Neuenglisches Lesebuch*," I, p. 40.

[11] Cf. Bartlett, "Concordance to Shakespeare," p. 240, "cloth."

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first sweep thy house, dress up thy dishboard and set all things in good order within thy house." She is then to milk the cows, feed the calves, skim the milk and so on, before "arraying" the children and getting the meal ready for the household. Among others of her subsequent duties are the putting aside of corn and malt for the miller, measuring it before it goes to the mill and after it returns, a precaution to determine the miller's integrity, no doubt, the making of butter and cheese, and the serving of the pigs and poultry—the former twice daily and the latter once; after which the housewife must "take heed how thy hens, ducks and geese do lay, and to gather up their eggs, and when they wax broody, to set them there as no beasts, swine nor other vermin hurt them." About March, or a little before, it is time for the wife to make her garden, not forgetting to keep it free from weeds, and to plant the flax and hemp, which had to be weeded, pulled, repeeled, watered, washed, dried, beaten, heckled, spun, wound, wrapped and woven; "and thereof may they make sheets, broadcloths, towels, shirts, smocks and such other necessaries, and therefore let thy distaff be alway ready for a pastime that thou be not idle." Not only this, but it was her part likewise to fashion gowns and coats for her husband and herself. For this purpose it was convenient for the husbandman to have sheep of his own (Robert Arden had fifty-two), since blankets and coverlets might be made against the winter—in the housewife's spare moments! And Fitzherbert concludes the already staggering list by telling us that it is the wife's occupation to winnow the corn, to make malt, to wash and wring, to make hay, to reap corn, "and in time of need to help her husband to . . . drive the plough, to load hay, corn and such other," besides going to market to sell "butter, cheese, milk, eggs, chickens, capons, hens, pigs, geese and all manner of corns."[12]

[12] "The Book of Husbandry," Sir Anthony Fitzherbert; first edition by Pynson, in 1523; quarto; a work which passed through eleven editions in the sixteenth century, but is now quite rare.

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There is nothing in all this which is essentially incompatible with the continued possession of a romantic temperament, nothing "to have excluded the unlettered damsel from a fervid taste for oral romance, that which was then chiefly represented by tales of the fairies, the knights or the giants—nothing to debar the high probability of her recitals of them having fascinated her illustrious son in the days of his childhood—nothing to disturb the graceful suggestion that some of his impressions of perfect womanhood had their origin in his recollections of the faultless nature of the matron of Henley Street.[13]

"She caught and kept his first vague flickering smile,
The faint upleaping of his spirit's fire;
And for a long sweet while
In her was all he asked of earth or heaven.
But in the end how far,
Past every shaken star,
Should leap at last that arrow-like desire,
His full-grown manhood's keen
Ardor toward the unseen,
Dark mystery beyond the Pleiads seven.'"[14]

For that matter, the Arden family was one of the most influential in the county, and was conspicuously Catholic even at a time when Warwickshire was noted for its disaffection toward the newly established religion, and the preserve where the notorious Topcliffe's informers found their greatest game. In fact, Edward Arden, high sheriff of Warwickshire in 1575, gave up his life for his faith in 1583 under Elizabeth. Robert Arden, Mary's father, remained a staunch and practicing Catholic to the day of his death, as undoubtedly did his daughter, who in her will makes mention of the Blessed Virgin, a custom that had by then utterly disappeared except among Catholics.

[13] Halliwell-Phillips, *op. cit.*, I, p. 7.
[14] "To the Mother of a Poet," Sara Teasdale, *North American Review*, October, 1915, p. 574.

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John Shakespeare himself is among the names included in the return made on September 25, 1592, to the Privy Council by Sir Thomas Lucy and others of "The names of all such recusantes as have bene heartofore presented for not cominge monethlie to the churche according to hir Majesties lawes, and yet are thought to forbeare the Church for debtt and for fear of processe, or for soom other worse faultes, or for age, sicknes, or impotencye of bodie," the penalty for which was a fine of twenty pounds (Act 23, Elizabeth, c. 1). The first reason needed not to concern John Shakespeare—"for debtt and for fear of processe"—inasmuch as no action could be served on Sunday; nor apparently the last three items, either. His, probably, was the "some other worse faulte" that had enabled him to hold office (as aletaster, 1557, and petty constable, 1558) during Queen Mary's reign—his religion. As for his distinguished son, the dramatist, Archdeacon Davies's statement that "he dyed a Papyst"[15] is distinctly credible, borne out as it is by the un-Renaissance tone of the plays, a tone too little emphasized by contemporary critics; but "it would obviously be foolish to build too much upon an unverifiable tradition of this kind. The point must remain forever uncertain."[16 17 18]

John Shakespeare's marriage to Mary Arden most probably occurred in the bride's parish, according to custom, at Aston Cantlowe, the parish church of Wilmcote, in the autumn of 1557. On September 15, 1558, their

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[15]Richard Davies, rector of Sapperton in Gloucestershire, during the seventeenth century, and one-time Archdeacon of Lichfield, inherited the MS. of a Shakespearean biographical dictionary from the well-known antiquary Fulman; and to this MS. he added a few notes obviously derived from oral sources. The above note occurs after the reference to the Stratford monument, regarding which Davies comments, "On which he lays a heavy curse upon any one who shall remoove his bones. He dyed a papyst."

[16]Cf. article "Shakespeare" and bibliography, Cath. Ency., vol. XIII, p. 750, *et seq.*

[17]Cf. Halliwell-Phillips, *op. cit.*, I, p. 264–6.

[18]Cf. Carlyle, "Heroes and Hero Worship," "Hero as Poet: Shakespeare," *passim.*

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first child, a daughter, Joan, was baptized in the church of Stratford. A second child, another daughter, Margaret, was baptized on December 2, 1562. Both children unhappily did not survive their infancy. Two years after the birth of Margaret, there was ushered in a soul in England whose voice was to be the everlasting music of poetry—on Wednesday, April 26, 1564, there was baptized a baby boy in the Christian name of William.

Betterton's account, reproduced by other commentators subsequent to Rowe, of the "woolstapler with ten children," originated in the confusion of the poet's parent with a shoemaker named John Shakespeare, who likewise resided in Stratford, and who was several times married. Another source of difficulty in determining the precise date of William Shakespeare's birth has been furnished by Dugdale's copy in "Antiquities of Warwickshire" of the epitaph on the tomb at Stratford to the effect that the poet died on the 23d of April "in the year of our Lord 1616 and of his age 53." This has been misconstrued as meaning that Shakespeare died when he was 53, whereas he died either on or in the immediate vicinity of his birthday and had just completed his fifty-second year, a fact more or less evident from the baptismal record, which dates his birth 1564.

The most trustworthy method, it would seem, of determining the so-far-as-possible exact day of the dramatist's birth, is to have recourse to the contemporary practice regarding the baptism and christening of infants. In the age of Elizabeth, it was the rule that baptism should not be deferred any longer than the Sunday or other holyday next after birth "unless upon a great and reasonable cause, to be declared to the curate and by him approved." Easter Sunday, 1564, fell on April 9. The next holyday was Wednesday, April 19, the feast of St. Alphege, Archbishop and martyr; the next was Sunday, April 23, St. George's Day; the next was Tuesday, April 25, St. Mark's Day. If Shakespeare had

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been born any time between the 16th and 20th, he would have been baptized on St. George's Day. If the birth took place on Friday, the 21st, or on Saturday, the 22d, the strict formality would be to baptize the child on St. Mark's Day, the 25th. But the old tradition from pre-Reformation times observed St. Mark's Day as a day of penance, when all crosses were draped in black, when the husbandmen observed strict abstinence from servile works, in many parts of the kingdom, and when superstition had it that the ghosts of those who were to die within the year walked forth at nightfall in the churchyard. Almost certainly John Shakespeare and Mary Arden would regard with high disfavor such a day for the baptism of their son. And if he were born on Sunday there was the additional reason that only one clear day intervened before St. Mark's feast. There remained only the Morrow of St. Mark, Wednesday, April 26, and on that day the sacrament was actually administered: it would seem most reasonable, then, to place the day of Shakespeare's birth either on Friday, April 21, Saturday, the 22d, or Sunday, the 23d, 1564.[19]

The Birthplace.—The two joined houses, converted into a single domicile and sheltering a public museum, that stand on the north side of Henley Street, Stratford, a shrine for incessant pilgrims, in its present estate marks only the spot where William Shakespeare was born. The portion to the east, as has been noted above, was purchased by John Shakespeare in 1556, and there is no evidence that he had any connection beyond a party wall with the house to the west before 1575. Yet the western half has been designated as the poet's birthplace since 1759, and the actual room pointed out as on the first floor. The long occupancy of the western half by the poet's collateral descendants, most probably accounts

[19] Patriotism, combined with the coincidence of Shakespeare's death on April 23, has established a firm conviction that the great dramatist was born on St. George's day.

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for its identification as his birthplace. The cellar beneath the house is all that remains as it was originally in the April of 1564. For the rest, some Elizabethan timbering and masonry is all that survives of the material trappings of Shakespeare's entrance on this mortal coil.

John Shakespeare was a glover by trade (though apparently he dealt in various commodities at odd times), as is revealed by the corporation books of Stratford, a fact which reasonably demonstrates the seemingly legendary character of the "butcher boy" tradition regarding the dramatist's youthful occupation. For the Tanner's Act, passed in 1530 and continually renewed until it became obsolete and was repealed in 1863, forbade butchers to mingle in any way with the craft of curriers and tanners, partly because they had taken to issuing shoddy leather and partly to prevent them from buying stolen cattle and making away with the hides. It is a rather interesting picture, that which Aubrey gives us, of William Shakespeare exercising his father's trade—"when he killed a calf he would do it in high style, and make a speech." But alas for such charming fictions!

Apparently the business prospered, for, when the new baby boy was three months old, and the plague was raging with unwonted vehemence at Stratford, due, most likely, to wretched sanitation (which, in great likelihood, was the source of Shakespeare's own final illness), John Shakespeare contributed generously to the relief of its poverty-stricken victims—almost a tenth of the population had succumbed. He was steadily increasing in prominence in his small municipality. Upon the occasion of the mutilation of the Guild Chapel of the Guild of the Holy Cross, the Blessed Virgin and St. John the Baptist, which had been suppressed by Henry VIII and despoiled by Elizabeth in 1563, the poet's father had been one of the chamberlains through whom the expenses of the mutilation were defrayed, an office which, like his subsequent bailiffship in 1568, of course involved the

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taking of the oath of supremacy and at least outward conformity with the Protestant rule. Halliwell-Phillips had little doubt but that he "was one of the many of those holding a similar position in the Catholic stronghold of Warwickshire who were secretly attached to the old religion. If this had not been the case, it is impossible to believe, no matter how plausible were the explanations that offered, that his name could, at a subsequent period and after the great penal legislation in 1581, have been included in more than one list of suspected recusants. For this he has been termed an unconscientious hypocrite, but . . . it is altogether unfair to place an enforced in the same category with a spontaneous insincerity. Some, anyhow, will be found to say a kind word in excuse for a man who, in times of a virulent and crushing persecution, was unwilling to sacrifice the temporal interests of his wife and children as well as his own on the altar of open nonconformity.'"[20]

On July 4, 1565, he reached the dignity of alderman, and from 1567 on he was accorded the honorable title of Mister in the corporation archives. At Michaelmas, 1568, he attained the highest office in the municipal gift, that of bailiff, and during his year of tenure the corporation for the first time entertained actors at Stratford, conclusive proof, at least, that he was not a Puritan. The Queen's Company and the Earl of Worcester's Company each received from him an official welcome[21]—and this possibly was William Shakespeare's first attendance upon a play.

Meantime another son had been born, Gilbert, baptized on October 13, 1566, and three years later a daughter, Joan, baptized on April 15, 1569. In September, 1571, the father was elected chief alderman, a post retained for a year, and in that month a daughter, Ann, was born, baptized on September 28, and buried eight years later

[20] *Op. cit.*, I, p. 12.
[21] Cf. J. W. Gray, *op. cit.*, p. 148.

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in April, 1579. In the spring of 1574 another son was born, Richard, baptized on March 11, and still later a third boy, Edmund, baptized May 3, 1580—all three sons, together with their sister, Joan, attaining maturity, the lineal line of descent terminating about the beginning of the eighteenth century.

After Michaelmas, 1572, John Shakespeare took a less active part in municipal affairs, and it is apparent that the family incapacity to remain consistently affluent, a failing which beset Henry in his management of the ancestral farm, had likewise settled upon him, for his wife's property became alienated before long through a mortgage of some forty pounds, and there were pressing actions for debt in 1586, some time after William had taken his departure for London. In truth, John Shakespeare vastly more resembles one of our early-twentieth-century American "captains of industry" than he does an Elizabethan tradesman. Obscure beginnings, a rapid rise to success and a balloon-like collapse—it is all remarkably contemporary in its aspect!

With his large and growing family, however, and his own improved position as an officer of the corporation, it would seem most natural that John Shakespeare should desire the education of his sons. Happily, in view of his declining fortunes, free tuition might be had at the Stratford Grammar School (which had been established by the Guild, circa 1450, and taken over by the Crown under Henry VIII, the master receiving £10 a year, and being prohibited from receiving anything from his pupils). There in all likelihood William Shakespeare acquired the "small Latin and less Greek" which the humanistic Ben Jonson grudgingly credited to him.[22] It is, of course, so purely a matter of conjecture, inasmuch as nothing whatever is known of the curriculum of the Stratford school, that it is hardly profitable to discuss

[22] "To the memory of my beloved the author, Mr. William Shakespeare, and what he hath left us,"—line 30.

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the problem at any length herein, lest dialectics cease to be pedestrian and so lose a valuable advantage.[23] What Shakespeare unquestionably did acquire, somewhere in his career, was the ability to write quite legibly in the "Old English" character, a method somewhat similar to that still in vogue in certain parts of Germany. The Italian script had not as yet penetrated beyond the universities and the upper ranks of society, nor was it then wholly fashionable even there. The Bible in the vernacular was apparently fairly familiar to Shakespeare; and, as a result of his supposed days in the grammar school, Ovid most certainly was among his "small Latin." Where he had acquired the grammatical if not idiomatic French of *Henry V* was a mystery until Professor Wallace, of the University of Nebraska, unearthed Shakespeare's name in the Rolls Office, in the documents of a legal action, and revealed Shakespeare's residence in London with the family of Christopher Mountjoy, a hair-dresser and Huguenot French refugee.[24]

Shakespeare was still in school, when Queen Elizabeth made a progress through Warwickshire in July, 1575, to visit her favorite, the Earl of Leicester, at his castle in Kenilworth, 15 miles from Stratford. It is an agreeable fancy that his father may have taken him to witness the pageants and masques in Kenilworth Park, where the old Coventry play of "Hock Tuesday" was performed to Her Majesty's enthusiastic applause. Indeed, it is more substantial than a fancy — it partakes of likelihood.

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[23] There is a rather interesting consideration of the topic by Spencer Baynes in "Shakespeare Studies," 1894, pp. 147, *et seq.*, entitled "What Shakespeare Learnt at School."

The most valuable contribution, however, is "Shakespeare's Belesenheit," by H. R. D. Anders, Berlin, press of Georg Reimer, 1904, accessible also in English translation, same press and date, under the title of "Shakespeare's Books." It is the best book on the topic that has so far appeared.

[24] Cf. "The Facts about Shakespeare," Neilson-Thorndike, p. 27; also "New Shakespeare Discoveries," C. W. Wallace, *Harper's Magazine*, March, 1910.

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It was not long after this, too, that John Shakespeare's straitened finances compelled him, as the Stratford tradition bears witness, to withdraw his son from school and undertake his business education. Whether he was apprenticed, or whether he was associated with his father, is as unknown as the character of the dramatist's occupation from his fourteenth to his eighteenth year, or until 1582. In that year he was married.

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EDUCATIONAL NOTES

THE DOMINANT INTEREST IN EDUCATION

In all this maze of varied interests, does not the classroom teacher often wonder how she can utilize any of them for actual schoolroom practice? Too often it seems to her that these things are good topics for discussion at teachers' meetings, but as she goes into her schoolroom the day after the meeting she cannot see how it helped her in her daily work. This is a common experience. Now the classroom teacher can and will utilize the new interests, but she needs to have "the abstract made concrete." Where may she begin? Her first step is to know thoroughly the physical and psychological development of the children in her schoolroom. This means that she will know what instincts are uppermost and how to make her appeal so as to develop those instincts properly.

She finds that the collecting instinct manifests itself strongly at about eight or nine years of age, and should last through life. The collecting of useless bits of glass, old bottles, birds' eggs by robbing nests, collecting buttons, stamps, "as many white horses as you can see," may be turned into a desire to collect useful pictures from magazines for the geography or history lesson; collecting rocks or animals for a school exhibit, or the making of scrap book clippings for schoolroom topics. If properly trained, the child in adult life collects for good motives, as food, clothing and shelter for his family. If not trained or allowed to go into wrong channels, he may develop into "an uncollectable," otherwise known as a tramp or hobo. Or, he may collect that which belongs to other people. These results of training instincts properly or improperly may be traced in the case of every instinct. The wise teacher must often search the outside world for appealing interests when these various in-

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stincts develop and she must bring her findings into the schoolroom. It must be an interest in "human life itself" and not in dead accessories.

When the teacher reads that "the development of the sensory centers is ahead of that of the motor centers," in the young child, she may translate it to mean that ears and eyes are keen. She knows, then, why the child loves to handle things and to move about, and she sees the futility of the passive education in the "scholastic cell"—the screwed-down seat. She knows, too, that the motor centers, controlling hand and fingers, are immature, and so avoids requiring fine work for the hands.

Let the teacher once become interested in the developing of the child's imagination, she finds it is a wonderful make-believe and "acting-out" world, and it will prove of greater interest than the month's "best seller." To be the fire engine, the horse, the policeman, the school teacher, the king, the fir tree, the castle door or the princess, in dramatic plays, gives standard ideas of objects and people, and through vicarious experience changes one little life into many lives. True, this same imagination may confuse images and memory. It may lead to a belief that things are true, when they are untrue; to "spinning yarns" and to imaginary companions; but when the teacher understands these, she will know how to best deal with them.

This teacher, who is trying to understand life, finds that the power to inhibit is a growth. She finds that it works better through approbation, and in this way only can many children be trained to control their actions until the right habits are formed. The approbation must come in the early years from the mother. Such expressions as, "Mother is pleased when you come to her," or, "Mother wishes you to do it this way," render the right action easy. Later on, the teacher's approval counts for more, even, than the mother's praise. In the third stage, it is the approbation of the team or group that governs actions.

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What a big vision the teacher gets when she finds that in training the instinct of play properly, she is training for future citizenship. Play is "getting rid of surplus nervous energy," it is a preparation for life, and it is life. If the test of a man's culture is the way he uses his leisure time, we must train for that leisure. So long as you do your work in the play spirit, you do it better, and with less fatigue. You keep the balance between play and work. The child comes to a time when he must know the difference between play and work. He must not confuse play, work and drudgery, however. "Drudgery is work without the play spirit." Some one has told us that "play is God's method of teaching children how to work."

One of the many things that the new point of view in education has shown us is that, though the three R's are of great importance, "to teach the mere facts of the three R's never made an educated person" Rather, we must have a full, rich curriculum that makes the school not a place to get information for life, but a preparation—nay, life itself. If we stress the preparation for life theory too much we get the idea of, "Come, let us be miserable now, that we may be happy in heaven"—an idea so prevalent in other ages than ours.

To sum up, there are about four things we must do in order to take this life-interest theory and make it effective in the schoolroom. First, we must be brave enough to cast out of our curriculum methods and materials not used in the outside world today. For a tactful and successful way of doing this in the subject of arithmetic, see the Connersville (Ind.) course of study in mathematics prepared by Mr. G. M. Wilson in cooperation with the citizens of the community. New arithmetics on the market today are daring to introduce the banking methods of computing interest, parcel post and business forms. They are eliminating long, impossible examples, partial payment problems, cases in percentage, etc. The test of

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spelling has come to be a test in the written form in context and not in long lists of unrelated words in an artificial setting. In every subject might be traced the new dominant interest of life itself.

Secondly, we must bring all that is good in life itself into the schoolroom. Isn't it rather a new idea to utilize interesting occurrences outside as material for schoolroom work? When you went to school did you draw a picture of the circus parade for your "reg'lar" drawing lesson? The chances are that you drew it and showed it to your partner across the aisle when you were pretty sure the teacher wasn't looking! Did you model this same parade in clay, cut it out of paper or write a composition about it? Did you ever hear of a spelling lesson taken from words necessary to write up an excursion in search of frogs' eggs for the school aquarium? These were not even "accessories" in those days; they were "taboo."

In the third place, the idea of the school as a social group must come. Then, in school, as in life itself, it will be a virtue and not a crime to help your neighbor. All schoolrooms will be provided with movable chairs so as to quickly form the group. We will do away with the enforced isolation of the screwed-down seat with the aisle between. Children will read to a critical but sympathetic audience of other children and endeavor to read their best so as to get their message over to others. In making a good recitation, they will "stick to the point," else the hearers will demand that they do. They will never lose sight of their responsibilitity to their group.

As a fourth point in the summary, when school is life itself, children will do things with initiative and exercise their own judgment to a greater extent than is allowed now. They will strive to do an original piece of work, rather than to work *en masse* and by dictation. Leadership will be developed and not suppressed, because the big outside world needs leaders. Courses in good citizen-

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ship will be given in every school—not in a few only—from the first grade up through the high school. The hygiene of instruction will be a big consideration. Such topics as thinking or memorizing the fatigue curve in relation to the daily program, scales for measuring the efficiency in school subjects and a host of other embryo material will be practically worked out for this teacher and all others who wish to utilize the new interest in life itself as they teach from day to day.

Some one has spoken of the child as the "last serf of civilization." What is to lead him into freedom? Not books, nor schools, nor teachers, nor courses of study alone. These, alone, have been tried and found wanting. The child can be led into freedom and the more abundant life by those who have "a dominant interest in human life itself," with the knowledge and courage to apply it in schoolroom practice.—*Journal of Education,* September 23, 1915.

THE TEACHING OF ART IN PRIMARY SCHOOLS

I have often wondered why people who show the most commendable common-sense in the other activities of life, make that admirable characteristic chiefly conspicuous by its absence when they attack any problem supposed to be artistic, and I believe that here is a key which will unlock a door opening into the light. And this brings us back to the first question. What is art, anyway, and what place has it in the primary school? Here let us quote, "Art is not a thing to be done. Art is only the best way of doing anything." This makes of art a sort of sublime common-sense, if one might use such a term. Art is not a subject to be taught, but a way of working, by means of which necessary and useful tasks are made beautiful. It is the conscious addition of the desire for and the determined achievement of beauty in the environment, in the work of our hands, in whatever we find

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to do. When this thought and belief is in the mind of the teacher, she does not produce the kind of work with which our exhibits are crowded.

She formulates her creed in about this way: the desire for expression in terms of beauty is a natural human characteristic. As soon as a human being craves beauty he produces it. We see this proven in the work of savages who decorate their bowls and carve their canoe paddles, and decorate their garments and their houses.

Art, being a natural human way of doing things beautifully, there is nothing necessarily vague or far away or mysterious about it. We as teachers are concerned with the beginnings of art expression, not the higher forms, and almost always the natural way of going about a task, if we do it supremely well, is the artistic way. With these two ideas in mind, the teacher looks about her and discovers in her own schoolroom in immediate relation to her own work and the work of the children a multitude of things that need to be done, both for the purpose of giving the child a chance to express himself freely in terms of material, and for the purpose of realizing beauty in the environment.

Do you think such a teacher ever gets a live, growing child to making a copy of a picture drawn by an adult, or has him spend his precious time painfully cutting around a badly drawn pattern? Such a teacher begins at once with the natural and most accessible material, to get the child to give back to her in terms of drawing and building the ideas she has awakened in her lessons in geography and language.

There are just two kinds of teachers in the world, the kind of teacher who teaches subjects and the kind who teaches children. If I had the doing of things I believe I should like to send all those who teach subjects to found a colony where they could teach each other, but I should never be willing to part with one who teaches children.

The first type of teacher produces in the art class,

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while the children are studying Indian life, carefully drawn color scales, because that is in the first paragraph of the outline for the month. The second type has in the sand table a miniature Indian village with wigwams, canoes, bowls, and real Indians manufactured by the children; the blackboards show free illustrations in the bold, graphic language of children, so crude considered as drawing, so perfectly adequate as a means of expression for the child, and intelligible even to the dulled perception of the adult. Sometimes a drawing made by a child in second grade has to be "explained" but usually it tells the story.

The free expression lessons come more easily than the lessons which have for their aim the definite creation of beautiful forms. Why? Because the teacher fails to remember that art is not, as the advertiser would have us believe, a search for "something different." . . .

You see, my point of view is that art is for life's sake, and it is, as has been said of Boston, a state of mind, rather than a set of rules or specifications for creating beauty. In the primary grades it leads to the setting free of all the beautiful impulses of the child to draw, construct, imagine and make. It makes the schoolroom orderly, simple and beautiful. It makes the teacher care for her clothes that she may delight the eyes of her little band. It makes flower gardens and shrubbery appear in the forlorn schoolyard, and starts vines growing over unsightly fences. It draws the fathers and mothers into a friendly plot to paint the schoolhouse and tint the walls. The teacher who catches the spirit will not be content with taking some ready-made pictures from an educational paper's art column and using them. She will study her boys and girls and her own work. She will, moreover, find out through her county superintendent where to find the books which will tell her clearly just what the principles of art instruction are, and what are the

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best ways of instructing her pupils in these accepted principles. For when you get into the real work, the body of knowledge necessary to a teacher who really teaches art to her pupils through the problems of the environment, is just as important, just as well formulated, and almost as accessible as the body of knowledge in geography or history. No primary teacher who had not gone beyond the content of the outline in geography could expect to teach a primary school. Why expect to teach the creation of beautiful form and color without preparation? Fortunately, there are now on the market some books well written, direct and well illustrated, which will put any teacher who cares to know in a position to do constructive, intelligent teaching in the primary school. . . .

We are teaching art for the child's sake and for life's sake. Our best results are not on paper, but the visible results are an index to our mental processes, and to the present state of the pupil's development. What to teach is all about us in the things that need to be done. The way to do any work is to do it as directly and finely as possible, meeting the immediate necessities in the best possible way and never accepting a makeshift, nor allowing ourselves to say, "it is good enough," unless it is our best.—*The Nebraska Teacher,* October, 1915.

THE DANGERS OF VOCATIONALISM IN SECONDARY SCHOOLS

School men are beginning to feel that there are some things that the schools should not undertake to do. To make the high schools apprentice shops for big business is an effective way of destroying the dominant aim which should run through the entire public-school system. This does not imply that some knowledge of industrial life shall not be given incidentally, but it does mean that the emphasis of education shall be centered upon civic effi-

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ciency and personal culture. It is pertinent to insist that the eight hours a day should have some definite consideration. To insist that early in the life of our school pupils, definite choices shall be made for occupations in terms of participation in industry is un-American, and this is not mere rhetoric.

The opportunity for any boy or girl to go as far in education as that boy or girl desires to go should be kept uppermost in the minds of those who are making schedules and programs and discussing educational theory. No one has the gift of prophecy to stand at the threshold of the secondary school period and predict what the future of any boy or girl may be, and it seems perfectly logical and sane to say that one of the chief purposes of the secondary school shall be just that element of self-discovery, self-mastery and self-realization which comes through the exercise of powers which normal boys and girls possess.

Any teacher or principal who does not catch the vision of growing powers and budding interests will have little influence in fashioning secondary education. It is easy for the man who stands at the farther end looking back over what has happened to tell what ought to have been done, but the future high school teacher is going to insist more and more that this type of philosopher or prophet shall put himself on the threshold in a definite situation and predict what the appropriate thing is that shall be done next. And this next thing is to be tied down to the things that ought to be done for these particular Toms, Dicks, Harrys, Marys, Janes and Susans who are children in our public schools. They are not to do what their fathers have done before them, nor it is desirable that they should.

The time has come in the development of our society when it seems imperative that boys and girls shall remain in school in increasingly larger numbers throughout the secondary school period. We have all ceased to

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ape or fear an over-educational proletariat. To meet the problems of life in American society in the years that are to come, and to live a life abundantly, whether in the factory, in a profession, or on the farm, means more than mere skill or dexterity in the performance of some particular task in some highly specialized side of life.

When teachers can have a scholarship which means a living contact with the things that they are to teach, and when teachers can approach other work with a clear vision of their own mental development, and when teachers can utilize the subjects which they teach as instruments or processes in the development of the faculties and powers of boys and girls, we shall begin to understand what teaching really means. When boys and girls find themselves through this self-realizing process, we shall have the best possible basis for future successes, whether in industry or in higher forms of education.

Our American communities should be furnished typical cosmopolitan high schools. Our nation of democracy is to find it is notably self-conscious in the life of all of our children in our secondary schools. Whatever keen demand there may be for special types of schools, such demand should find expression within these cosmopolitan high schools. Those who are inclined to be skeptical about the achievements of our public schools must be reminded again and again that our public schools are the effective agencies in the nationalization of children from every quarter of the globe. The high school today and the high school of the future must be regarded as the common universal institution which our society utilizes in the making of our democratic national life.—*Teaching*, April 1, 1915.

PRIMARY READERS

A Sister, taking a correspondence course on Primary Methods, makes the following comments on passages

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quoted from the First and Second Readers of the Social and Industrial Science Series, by Catherine Dopp, Ph.D.:

"The extracts from the books named are barbarous. They produced so unpleasant an effect that we felt a decided unwillingness to send for them or to put them into the hands of young Sisters—who have not yet read very much on related subjects—unless expressly advised to do so.

"If a little Christian is to develop into a big Christian he must not be placed for his education in the abodes of savages, real or imaginary, especially in such a way as to feel their life around him. He would feel savage life if he read those books and practiced 'Things to Do.' A child, by the very strength of his imagination, lives more keenly in his imaginary worlds than he does in the more or less puzzling and unaccommodating world of his frail body; but his surroundings supply the elements of that imagination and in that he cannot choose for himself. He is made by the atmosphere around him. In these readers his attention would be caught and held by the fascination, just as he would be absorbed in anything terrifying or exciting—and the savage flavor would remain. The 'Things to Think About' would set him dreaming of savagery. The 'Things to Do' would rouse him to imitation. The coarse and brutal play would deepen cruel instincts in inherently evil children and vitiate the sweetness of mind of those who were better bred. Unless as a means of watching and frustrating the designs of the enemy of souls, there is nothing in such books for us."

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DISCUSSION

TEACHING RELIGION IN THE PRIMARY GRADES

In an extract from Cardinal Vaughn's letter "On the Religious Training of Children," quoted in "Doctrine Explanations," by the Sisters of Notre Dame, his Eminence says that the Catechism is a complete summary of all that a Christian needs to know, but that it needs a commentator to develop its life and full meaning—that the work of the Church and of the catechist is to unfold the divine and human life hidden within it.

These words were not applied to the Baltimore Catechism but they might have been.

The Cardinal adds that that life is the life of the Man—God; that we must introduce the children to our Lord and His Blessed Mother; and fill them with love and reverence—with warm feelings of filial, childlike confidence.

That seems to be just the aim of Religion, First and Second Books. Our Lord and His Blessed Mother, His Apostles and suppliants are made real to the children by the method employed, in which familiar daily surroundings are made the means of understanding spiritual things, or arousing strong feelings and of providing expression for the ideas and feelings generated. The Baltimore Catechism gives the facts; the books prepare the teaching of them. The Catechism gives the truths of faith with theological exactness; the books give them as a teacher must if they are to be assimilated and loved.

At the first reading the idea of Catechism does not arise. It is only upon study that one realizes that these are a series of carefully planned teaching lessons upon fundamental truths. With pedagogical skill the mind of the child is roused to a keener sense of the love underlying the common relations of life; and then from the

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love which he knows, because he can observe and experience it, he is led to a realization of the love of God and of His providence for us; and while without dry coercion he is absorbing these truths, he learns of the Catechism at least as much as the second grade child learns, but he gets it so blended with environment and supported by it that the common things of life take on somewhat the character of sacramentals inasmuch as they become signs of spiritual things.

In Religion, First and Second Books, may be found most of the truths contained in the first seven chapters of the Baltimore Catechism, and some from the eighteenth, the twenty-eighth and the twenty-ninth, as well as the little instructions before the Mass prayers. The order of presentation is not the same, nor are all the answers used. Those that are used are such as can be illustrated concretely, especially such as are of more immediate interest to a little child. Then, by means of incidents from daily life, Bible stories, pictures, songs, games, drawing and other manual occupations, the sand table, and by correlation with all the child's experiences, the truths are expanded, explained and made tangible and living to him.

In the study of Christian Doctrine as presented in Religion, First and Second Books, children are attracted and held by the freshness and simplicity and the love that throbs throughout the lessons, from the parental love of the robins, the love and devotion of human parents, up to the powerful, all-embracing love of the Adorable Trinity.

In the two years' work outlined, the Fourth Commandment is made almost continually the theme, but our Divine Lord is the central figure. Through His teaching and example the thought of our Heavenly Father is dwelt upon most lovingly as the Father of Jesus and of us all; and in the story of the Annunciation opportunity is given

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for teaching about the Holy Ghost, so that the children hear about the Three Divine Persons.

In the First Book the love and reverence for father and mother and the worship of God as our Father are presented again and again in new ways until other things take a dimmer and less conscious place in the consciousness even of an adult. If, as has been said, disobedience and a lack of reverence are the curse of our age, this positive and winning attitude towards obedience and reverence for authority is a blessed foundation for a new state of things.

In the Second Book obedience in its various phases is the leading lesson, and here as in the First Book the lessons center around our Lord. The virtue is taught first. It is not defined, but by means of analogy and Bible stories, we are made to absorb the idea of the love with which God regards that filial relation that gives Him such undivided homage.

The duty of private worship is taught by the story of the shepherds and of fidelity to God in a hidden life. The ceremonies of public worship are associated with the visit of the Magi and their attendants to the cave at Bethlehem. The most perfect adoration of God's will is illustrated by the flight into Egypt, and in connection with the flight, Herod, whom the children abhor, is described as the slave of the seven vices that are the root of all the evils that could possibly molest their white souls.

Redemption is the theme of the last chapter. It includes creation, the garden of Eden, the fall and its consequences, and the last lessons are of the love that awaits a returning sinner or goes out to seek a wanderer. The protection, providence and power of God, His omniscience, justice, holiness, mercy and other perfections, especially His love, have been impressed upon the child's observation by the Bible stories and related lessons of the two books.

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The nature study in this chapter is, "The Water Lily and the Minnow." It is of real interest in itself. It is followed by four stories of God's tenderness and searching love for souls. The child who studies this chapter after the preceding prescribed work will be dull indeed if he doesn't begin to understand the difference between a soul estranged from God and a ransomed soul. Children, although they can have no clear conception of the slavery of sin nor the redeeming power of God's grace, can get a very clear idea of the difference between the cold, dark life in the muddy bottom of the pond, and the beauty, warmth and fragrance of the water lily's new life in the full glow of God's sunshine. That is a figure of what God does for our souls.

Prayer runs through the books like a distinguishing thread that marks the tissue of the work as God's own. The "Our Father" is taught in connection with the story of Jesus' home with His Father in Heaven; and the "Hail, Mary" follows the story of the Annunciation. But it is the spirit of prayer, the at-homeness with thoughts of God, that grows as one studies these little books. Concrete examples are given, and with the help of the teacher's questions, the child in his degree can discover in them the qualities of prayer—attention, diffidence in self, confidence in God, faith, love, trust and perseverance.

Attendance at Mass is taken for granted as the Catholic way of celebrating birthdays. The doctrine of the Holy Eucharist is prepared for by the story of the "Loaves and Fishes," and the song that follows it—

> "For the little seed that grows
> Into wheat or into rose,
> Dearest Lord, we thank you!"

as well as by the "Calming of the Tempest" and our Lord's walking on the sea, which display God's power over creatures and His ability to do anything He wishes.

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The Ten Commandments; the two great precepts of charity; the overcoming of temptation; forgiveness of sin; devotion to the Blessed Mother, Saint Joseph and the Guardian Angels; the devotional use of creatures and the necessity and justice of fulfilling God's will are all brought forward in the place at which it seems most likely that the child's mind can grasp them, because of the lessons that have led up to each.

These same doctrines taught from the Baltimore Catechism would serve as texts from which a teacher would plan lessons. If properly taught they would have an effect similar to that of the books; but if the doctrines were simply forced in as memory work, they would not be understood, nor would they be associated with conduct and so would not be sure to do what Cardinal Vaughn says that religious teaching ought to do—unfold before the children the life of our Lord and introduce them to all that God loves.

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PRACTICAL APPLICATION OF THE DOCTRINE OF EVOLUTION TO GRADE WORK

"The doctrine of evolution teaches us to look upon the world around us—our art, science, literature, institutions, religious life—as an integral, an essential part of our environment, and it teaches us to look upon education as the plastic period of adapting and adjusting our self-active organism to this vast series of hereditary acquisitions."

I quote this maxim of Butler's at length and in his exact words, because I feel that it expresses so concisely the value of the teachings of evolution on the educational system; and, in an especial manner, the point in question.

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Before the doctrine of evolution was more than a theory—for it is no new subject, but rather one which lay undeveloped along its practical, educational lines until later years—it was held that the child had all the mental powers that the adult had; and that he possessed the same ability of using the muscle groups; but that these powers, mental and physical, awaited, dormant, the magic wand of the school teacher, to release them from bondage! (The more common name of this fairy wand being the prosaic one "textbook.") The function of the school, then, was to point out how the mental and motor senses should act (though these names were not used), and to properly fill the brain with knowledge that the pupil might thereby adapt himself to his surroundings. It was not known that the mental faculties grow and develop; at least, not in the sense that evolution has taught. It was not believed that the large muscle groups develop before the fine muscle centers, but rather that all grew at one and the same time, and could be used by "young and old" alike. Such phrases as "apperceptive faculties of the brain," "assimilation of knowledge," "association of ideas," were unheard of; and the processes of "brain growth," "mental action," "mental development" were entirely undreamed of, in our present sense, I mean.

What was required of the man was taught to the boy, but the method of presentation, the proper time for the different studies, was not thoroughly adjusted. The child, as soon as he could decipher words, was set to memorizing definitions, rules, poetry, everything almost; for the brain was looked upon as a sort of "box" which only needed to be properly "packed" throughout the school life, and finally the perfect specimen would be attained.

Though I do not wish to unnecessarily point out failures in the old methods of teaching; and though I realize that in future educational reforms the present systems will receive their share of criticism—for such must

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be the way in all reforms; past experiences, pleasant and unpleasant, must ever be the stepping stones to present successes—there can be no doubt that modern methods of instruction are a vast improvement. And much of this improvement is due to the practical, reasonable doctrines of evolution. I use the word "reasonable" because I am of the opinion that many of the theories of evolution deny the supernatural, and that most of the biologists are too prone to give Nature and natural phenomena the entire credit for the present progress of man; and that the pendulum in favor of evolutional beliefs is swinging too far in the opposite extreme. But for the elementary grades, the effect of the studies of child development, brought about through the doctrine of evolution, has been very pronounced. Kirkpatrick so clearly explains this result, which has proven of such benefit. "The studies of Bryan, Hancock and others," he says, "have demonstrated what is evident to every close observer, that, in general, children use the larger muscle groups earlier than those concerned in finely adjusted movements. It follows, therefore, that the large number of finely adjusted movements required in making small letters accurately at an early age must result in a specialization of the smaller nerve and muscle centers long before their natural time of development. Poor writing and drawing, which nearly always appears in about the sixth grade, may be one of the effects of lack of harmony in development, produced by the premature or excessive training of the finer muscle centers. Further, there can be no doubt, that the detailed analyses and exact definitions so often required of young children are opposed to the natural order of brain development, and therefore destructive of interest and disturbing to the natural processes of mental growth. As the science of child study progresses, such interference with the natural processes of physical and mental development should become less and less." Since the arrest of physi-

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cal and mental development is caused so easily in the time spent in the grades, we can discern plainly, how the doctrines of evolution, if understood by the teacher, will better and lighten her efforts. They have pointed out the condition of affairs and its effective remedy, for her express enlightenment and benefit. She obtains a more intimate and a broader insight into child character, and can thereby be aided in the training and culture of her pupils. She recognizes individuality, and can reach the best results, "when she is able to fit the work to the individual needs, so that every child may be molded according to the same general type as other children, and developed so as to bring out the highest and best of his individual characteristics."

The practical adaptation of the theories of mental life, its gradual increase in power and ability, its susceptibility to physical, environmental influences, and the doctrines of physical and mental development, clearly show the necessity of courses in the grades which are adjusted to the experience and need of the child. And to this goal the scientists and students of biology and the progress of the human race, are steadily, earnestly forging their way; this is the star upon which they are gazing and to which they have fastened their hopes, and may their efforts be soon crowned with success!

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CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

With the largest enrollment in its history the Catholic University of America began the scholastic year of 1915-16 on Tuesday, September 28. The solemn opening took place Sunday, October 3, with the celebration of solemn High Mass by the Very Rev. Vice-Rector, George A. Dougherty, D.D. The various faculties of the University attired in academic robes, and as many of the students as could be accommodated in the chapel of Gibbons Hall attended the ceremony. The Right Rev. Rector, Bishop Shahan, administered the oath of office to all the members of the teaching staff, and preached the opening sermon.

The new appointments for the present year are as follows:

Rev. John Augustine Ryan, D.D., has been appointed instructor in Political Science. Dr. Ryan was graduated from the Christian Brothers' High School, St. Paul, in 1887; from St. Thomas College in the same city, 1892, and ordained at St. Paul Seminary, June 4, 1898. From that date until June, 1902, he was a student at this University, from which he received the degree of Doctor of Sacred Theology in 1906. From 1902 until 1915 he was professor of moral theology and economics in the St. Paul Seminary. He is the author of "A Living Wage" (1906), his dissertation for the doctorate; "Francisco Ferrer, Criminal Conspirator" (1911); "Alleged Socialism of the Church Fathers" (1913); and joint author with Morris Hillquit of "Socialism: Promise or Menace" (1914). In addition, he has written a large number of pamphlets and magazine articles on social and ethical topics, and some twenty-five articles for the Catholic Encyclopedia.

Rev. John O'Grady, Ph.D., has been appointed instructor in Sociology and Economics. He is a graduate of All Hallows College, Dublin, Ireland, where he was ordained in 1909 for the diocese of Omaha. During 1910 and 1911 he was associate editor of the *Omaha True Voice*. In October, 1912, he entered this University for the purpose of carrying on studies in economics with Dr. O'Hara, sociology with Dr. Kerby and psychology with Dr. Pace. In June, 1913, he received the degree of M.A. from the Catholic University, and in June, 1915, the degree of Doctor of Philosophy. During the summer sessions of 1913-1914 he pursued courses in sociology and economics at the University of Chicago. In 1914 and 1915 he was a mem-

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ber of the Economic Seminary at Johns Hopkins University and during the summer of 1915 followed courses in sociology at Columbia University.

John Thomas Drury, A.M., has been appointed instructor in the Department of Economics. Mr. Drury was graduated from the Classical High School of Lynn, Mass., in 1908. He entered the Wharton School of Finance and Commerce of the University of Pennsylvania from which he received the degree of Bachelor of Science in Economics, in 1911. In 1914 he was awarded a Knights of Columbus scholarship at this University, and in June, 1915, received the degree Master of Arts.

Charles Callan Tansill, Ph.D., has been appointed instructor in the Department of American History. Dr. Tansill received the A.B. degree at the Catholic University in 1912, and the A.M. degree in 1913. In June, 1915, he received the degree Ph.D., his dissertation being entitled "The Pennsylvania-Maryland Boundary Controversy." He has been recently employed by the Carnegie Institute of Historical Research for special work on the Mexican relations with the United States between 1848 and 1853.

Rev. Leo Liguori McVay has been appointed instructor in the Department of Education. His philosophical and theological studies were made at St. Mary's Seminary, Baltimore. He was ordained to the priesthood on October 1, 1910, in the Cathedral of Sts. Peter and Paul, Providence, R. I., and in that year entered the Catholic University as a graduate student. In 1907 he received the A.B. degree at St. Mary's Seminary, Baltimore, and in 1911 at this University the degree of Bachelor of Canon Law and that of Licentiate of Canon Law in 1912. He has been an instructor in Education at the Catholic University Summer Schools since 1912, and since 1913 a member of the staff of the Catholic Sisters College, in the Department of Education.

Salvador Martinez de Alva has been appointed instructor in the Department of Spanish Language and Literature. Mr. De Alva graduated (1909) from the Mexican High School of Commerce and Administration, with the highest attainable distinction, and was for several years Mexican Consul at Texas City and at La Coruna, Spain.

Rev. Bernard McKenna, S.T.L. (1905), has been appointed secretary to Bishop Shahan. Fr. McKenna was until recently assistant pastor of St. Teresa's Church, Philadelphia, and previously for several years assistant pastor of the Church of the Blessed Sacrament in that city. He was ordained priest June 6, 1903, and was for a while stationed at the Cathedral whence he came to the University, where he spent three years devoting himself chiefly to ecclesiastical history, particularly to American Church History. In 1906-1907 he made a journey

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to the Holy Land, in company with some learned Dominicans, and acquired there a special interest in all that pertains to the honor of Our Blessed Mother. During his priestly career he has devoted considerable time and effort to Marian art, and has frequently lectured on the cathedrals and shrines built in honor of Mary Immaculate. He returns to his alma mater fully equipped for the new work to which he will in great measure devote himself, the furtherance of the National Shrine of the Immaculate Conception at the Catholic University, relieving Bishop Shahan of the growing mass of detail work connected with the creation of the fund necessary for this noble enterprise.

A solemn Pontifical Mass of Requiem was celebrated by the Right Rev. Rector on Saturday, October 6, for the repose of the soul of the Right Rev. Thomas Conaty, D.D., Bishop of Los Angeles and second Rector of the Catholic University. In the death of Bishop Conaty the University lost a loyal and constand friend. As rector he was beloved by professors and students. His administration when the University was yet in its infancy was marked with rare tact and prudence.

Bishop Conaty was born in County Cavan, Ireland, August 1, 1847. His classical studies were made in Montreal College, and Holy Cross College, Worcester, and his theological course in the Grand Seminary, Montreal. While pastor of the Sacred Heart Church, Worcester, he was chosen President of the Catholic Total Abstinence Union of America, and from 1893 until 1897 was president of the Catholic Summer School of America, Plattsburg, N. Y. He served as rector of the Catholic University from 1896 until 1903. In 1901 he was elevated to the episcopate as Titular Bishop of Samos and in 1903 was placed over the see of Monterey and Los Angeles which he has administered with apostolic zeal and conspicuous success. The *Catholic University Bulletin* of October says of him: "Bishop Conaty was a born leader of Catholic laymen, especially those of high character and ardent faith. His noble, priestly example, his good sense and civic devotion, his courage and ready wit, his friendly relations with many non-Catholics of the highest distinction, made him a living religious force on the Pacific Coast. East and West he will long be regretted, but nowhere more than among the members of his own flock to whom he was the pattern of every virtue and the promise of

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progress in all the great works of Catholicism confided to his love and his wisdom."

Requiem Mass was celebrated on October 21 for the repose of the soul of Michael Jenkins, Esq., for ten years a member of the Board of Trustees and Treasurer of the Catholic University. Mr. Jenkins died suddenly on September 7. *The Catholic University Bulletin* of October says of him: "His administration of our finances was most successful, and won the praise of all concerned with the progress of the University. Our gratitude cannot be properly expressed in words; only by our prayers can we hope to make some adequate return for the debt we owe to the good and true friend whose counsel and aid were never lacking to us, and whose prudence established on a solid basis the temporal welfare of the University.

"Mr. Jenkins was a constant benefactor of the University from its foundation to his death, and lived to see it repay in no small measure the affectionate interest which he took in all that concerned its welfare and honor. His obsequies performed in the Baltimore Cathedral gave evidence, by the distinguished attendance, of the profound respect in which he was held by the entire citizenship of that great city, and many wetted cheeks were the response to the beautiful discourse by which Cardinal Gibbons committed to the Father of Mercies the spirit of his life-long friend and counselor."

DEATH OF CATHOLIC EDUCATOR

His many friends in educational circles will be grieved to learn of the sudden death on October 7 of the Rev. John Conway, S.J., professor of philosophy, Georgetown University. Father Conway was born in Glasgow, Scotland, sixty-two years ago. He came to this country when a boy and made his course as a Jesuit novice at Woodstock, Md. Ordained a priest in 1882 he then pursued more advanced studies at Rome and Innsbruck, Austria. For many years he taught philosophy at Georgetown University and Canon Law in the University Law School. He was one of the most active members of the Catholic Educational Association and a pioneer organizer of the College Department.

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RELIGIOUS EDUCATION ESSAY CONTEST

Through the generosity of a resident of California, and in connection with the Panama-Pacific International Exposition, the National Education Association was able to offer a prize of $1,000 for the best essay on "The Essential Place of Religion in Education with an Outline of a Plan for Introducing Religious Teaching into the Public Schools."

Religion was to be defined in a way not to run counter to the creeds of Protestant, Roman Catholic, or Jew. The essential points to be observed were "A Heavenly Father who holds nature and man alike in the hollow of His hand;" the commandment of Hillel and Jesus of Nazareth "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and thy neighbor as thyself;" the high ethical teachings and spirit of service and sacrifice indicated in the Sermon on the Mount.

As a result of the announcement which was made in December, 1914, 1,381 persons representing every State in the Union except one entered the contest. The essays were limited to 10,000 words, and by June 1, the date of expiration of the contest, 432 essays had been filed. Five preliminary sets of judges read the same before the selections were passed up to the final Board of Judges. This Board consisted of Adelaide Steele Baylor, State Department of Education, Indianapolis, Ind.; William T. Foster, president, Reed College, Portland, Ore.; Louis Grossmann, principal, Teachers Institute, Hebrew Union College, Cincinnati, Ohio.; John H. Phillips, superintendent of schools, Birmingham, Ala.; Thomas E. Shields, Editor, CATHOLIC EDUCATIONAL REVIEW, Professor of Education, Catholic University of America, Washington, D. C.

The decision of the judges awarded the prize to Charles E. Rugh, University of California, Berkeley, Cal., and gave special mention to the essays presented by Laura H. Wild, Lake Erie College, Painesville, Ohio; Frances V. Frisbie, Wilkes-Barre, Pa.; Clarence Reed, Palo Alto, Cal.; Anna B. West, Newburyport, Mass.

KNIGHTS OF COLUMBUS FELLOWS

The first graduate scholars to hold fellowships on the Knights of Columbus foundation at the Catholic University

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have drawn up the following set of resolutions in expression of their appreciation and gratitude:

"Whereas, the Knights of Columbus in harmony with their essential principles, the advancement of the Catholic religion and the welfare of our Republic, have established at the Catholic University of America fifty fellowships for the purpose of promoting the work of Catholic Education; and whereas the munificent sum of $500,000 was freely donated by the individual members of that society for the most unique undertaking in the history of the world; and whereas the first beneficiaries of this endowment appreciate the motives of the order and understand their just expectations of those who have been favored by appointments on this foundation and acquainted by experience with the opportunities afforded by this generous donation, we have therefore

"Resolved, for ourselves and for our successors, to express our gratitude to the Knights of Columbus in general and in particular to those whose wisdom conceived and whose zeal completed so noble a design; that for this donation we pledge our allegiance to the order and our earnest endeavors in the accomplishment of its cherished objects. Therefore, we have further

"Resolved, respectfully to request the reading of this expression of our gratitude before the Supreme Council of the Order. We have also deemed the present an appropriate occasion for presenting a copy of these resolutions to each member of the Knights of Columbus Scholarship Committee, to the Catholic University of America, to the present Supreme Knight, James A. Flaherty, and to Edward L. Hearn, Past Supreme Knight. Fully to make known our appreciation of the bounty of this great national organization, we have unanimously resolved to publish these resolutions in the *Columbia,* the *Catholic University Bulletin* and the CATHOLIC EDUCATIONAL REVIEW.

"ESMONDE H. CALLAHAN,
"Chairman, Resolutions Committee.

"For the Fellows of the Knights of Columbus,
"Catholic University Endowment."

THE NATIONAL EDUCATIONAL ASSOCIATION

The fifty-third annual convention of the National Educational Association which partook of the nature of an Interna-

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tional Congress on Education was held at Oakland, Cal., August 16 to 27. While the registration had not been recorded at the time of the publication of the official bulletin in September, it was felt that the numbers in attendance far exceeded those of St. Paul, a year ago. The meetings were open to the public, in conformity with the policy of all congresses held at the Exposition and the actual attendance was in consequence larger than the recorded registration will indicate. Twelve general meetings of the International Congress on Education were held and fifty-four meetings of the departmental congresses. Twenty different organizations held forty-nine different meetings during the two weeks. It is estimated that over five hundred different persons appeared on the programs of these various meetings. In spite of war conditions, thirty-one different countries were represented by officially accredited delegates or speakers, so that the meeting was more truly international in character than those of Chicago or St. Louis. Mr. David B. Johnson of Rock Hill, S. C., was elected president; Mr. Durand W. Springer of Ann Arbor, Mich., secretary; and Miss Grace W. Shepherd of Boise, Idaho, treasurer. The following preamble to the Declaration of Principles was adopted by the Association:

The Committee on Resolutions begs leave to present the following report for consideration and action as the message of this organization assembled in annual convention as an International Congress on Education, not only to the teachers and citizens of the United States, but also to teachers and citizens in all those countries which have, by their participation, contributed to the success of the Congress which is now about to close.

We appreciate the coming of the delegates and speakers from so many nations and thank them heartily for their participation and words of wisdom and cheer. The messages relating to educational conditions and problems in different countries have recorded much recent progress in the expansion and perfecting of educational systems, and have revealed clearly the growth of an educational internationalism and a conception of world civilization among those engaged in educational work. The progress recorded has been important and significant and promises much for the future.

On the other hand, the virtual breakdown of civilization in Europe, which has taken place since the last meeting of this Association, has revealed to us how ineffective after all have

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been the systems of education upon which we have in the past placed so much dependence, in so far as the imparting of that type of education which would tend to preserve and advance the higher interests of civilization is concerned. In an age marked by so great an expansion of educational activities, such great industrial and commercial progress, such wonderful discoveries and advances in the application of science, and such progress in advancing the social welfare, we see nations heretofore devoted to the arts of peace and the advancement of civilization almost at once lapse into a barbarism which we a year ago would not have believed possible. Not only have the systems of education of Europe proved disappointing at the time of supreme test, but we cannot console ourselves that the results would have been markedly different with us had this nation engaged in such a titanic struggle.

Perhaps no greater work lies ahead of the school, in all lands and nations, than that of setting to work in an earnest endeavor to build up a more enduring type of civilization. We have made great progress in industry, commerce, and scientific work, but little as yet in establishing justice, good will, and the reign of law among nations. Our instruction, aside from those fundamental tool subjects which underlie all educational work, has been based upon too narrow an outlook. Nationalism has been pushed to the front and emphasized rather than international justice and good will. The heroes of each nation's history have been those who have done the greatest injury to other nations and who have killed the greatest number of foreigners rather than those who have conferred the greatest benefits on mankind. Our geography has related too much to the position, growth, and commercial progress of our own nation and too little to our relations with other peoples. Our patriotism has been too much concerned with our rights, and too little with our obligations; too much with securing advantages for ourselves, and too little with the extension of international justice and good will. There has been too much talk in all nations of "national honor" and "rallying to the defense of the flag," and too little of national obligations and responsibilities. The discipline of our schools has been too much the discipline of the intellect and the body, untempered by larger conceptions as to justice and good will among men.

The people of each and every nation need to sink their nationalism in a larger internationalism and to learn and teach the true place of their country among the nations of the earth. The task would not be so difficult if once it were resolutely undertaken. The people of different nationalities do not by nature hate one another and many illustrations of international friendliness manifest themselves at any opportunity. The masses of the people do not want war, but peace. Inter-

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national hatreds are kept up by the governing classes and those who profit by such hatreds, and the basis for national jingoism and future international strife is continually implanted in the minds of the rising generation in the schools of the different nations. In most nations today the schools are deliberately used by those in authority to instil into the minds of the young an exaggerated nationalism, which can be touched off into international hatred at such moment as the governing authorities may desire.

Perhaps the greatest task which lies ahead of the school in all lands and countries is that of bending its energies toward the creation of a new order of international friendship, justice, and good will. Upon the public education systems of each State and nation lies the responsibility of enlarging the national conceptions and promoting good will among the nations of the earth. Entirely new values and standards for judging need to be created among the different peoples. In particular the school histories need to be rewritten and the teaching in history and geography in the schools needs to be entirely redirected. The emphasis now placed on the deeds of the soldier should be shifted to those who have created the best of our civilization and rendered the most lasting benefits to mankind. The emphasis now placed on wars should be shifted to the gains to civilization made in the intervals between wars, and war should be shown in its true light as a destroyer of what civilization creates. The biologic, economic, and human waste of war should be emphasized, and the fact that war is the breakdown of law and order and civilized society should be made clear to the young. Upon those who teach, but especially upon those who organize and administer education, rests the responsibility of creating a new national life in all countries—a national life which shall prize the fruits of civilization, which shall honor most those who advance the larger interests of mankind, which believes in international justice and good-will, and which looks to friendly arbitration rather than to brute force to settle the difficulties which may arise between nations. The shaping of a new international policy among nations, looking ultimately toward international peace and good will and the preservation of the slow gains of civilization, calls for educational statesmanship of a high order, and will require time for its accomplishment, but such represents the greater constructive task now before those who direct the work of instruction in every nation.

If the work of this International Congress on Education will in any material way contribute to the inauguration of a movement looking toward a reorganization and redirection of the instruction given in history and geography, and a broadening of the work in civics and morals; to the teaching of a new

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conception of friendship between nations; to the subordination of that love of dominion, still so prominent among nations, to a new conception of national rights and international justice; to the substitution of international tribunals and the reign of law and order for the present appeal to brute force and so-called national honor; to the development of an international patriotism based on the preservation rather than the destruction of the fruits of civilization; to an elimination of the lust for fighting and the love of military display among all people; to the erection of new standards for estimating the value of human service; and will help to spread the conception of world interests, world civilization, world statesmanship, and world friendship and good will, in place of the present narrow nationalism in all of these respects—it will have done much to hasten the day when the great human and economic waste of war, with its accompanying international hatreds, shall have been replaced by international law and order and good will, and when the gains and larger possibilities of civilization will not periodically be destroyed by the lapses into barbarism of a portion of mainkind.

Of all the institutions working for the unification of mankind and the improvement of the social welfare the school stands first, and, in consequence, the importance of the stand to be taken by those who direct public education and those who teach in the schools can hardly be overestimated. What our civilization will be a quarter of a century hence will depend very largely upon the attitude assumed toward these new questions of international relationships by those who are responsible for the direction of public education in all lands and nations.

PATRICK J. MCCORMICK.

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REVIEWS AND NOTICES

Two Select Bibliographies of Medievial Historical Study, by Margaret F. Moore, M.A. London: Constable & Co., Ltd. Pp. 185.

This volume is the second in the series of bibliographies by students connected with the School of Economics and Political Science of the University of London. It contains a classified list (1) of works relating to the study of English Palaeography and Diplomatic and (2) of work relating to English Manorial and Agrarian history from the earliest times to the year 1660. Mr. Hubert Hall, F.S.A., of the Public Record Office, contributes a preface which is intended to set Miss Moore's work in its proper perspective and her volume is further enhanced by an informing account of the classes in medieval history at the London School of Economics. The present volume has further benefited by the use of the valuable materials collected by Miss Frances G. Davenport, Ph.D., of the Carnegie Institute at Washingon, for the well-known "Classified List of Printed Original Materials for English Medieval and Agrarian History" published in 1894. Miss Moore's compilation may therefore be regarded as a version of this admirable "List" on broader lines, including later works and, to some extent, unpublished sources. Although even such a revised version can only be regarded as stopping a gap in the Bibliography of this section of Medieval Economic History, yet in view of the fact that no compendious bibliography of Diplomatics and its kindred subjects is available for English students, any contribution of this kind to the general store of knowledge should prove acceptable. In the present instance, the several Bibliographies that have been undertaken are such as prove of real value to those who have occasion to study the theory of the auxiliary studies of Palaeography and Diplomatic, or the several branches of early manorial and agrarian history. Moreover, the "Lists" printed in this volume have been compiled by a student of these subjects for the use of her fellow students (Miss Moore is Carnegie scholar in Paleography and Early Economic History) and for that reason they are sure, we know, to secure the sympathetic welcome they so

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richly deserve. Taken as a whole, these "Two Select Bibliographies of Medieval Historical Study" are highly creditable both to the compiler and to the school under whose auspices they are issued. The very full double index contributes not a little to their practical utility.

PASCHAL ROBINSON, O.F.M.

A Glossary of Archaeology, by A. Norman, in two volumes. Vol. I, pp. xi+233. Vol. II, pp. 182. London: Talbot & Co. 1915. (The Antiquaries' Primers.)

The object of the "Antiquaries' Primers" published by Messrs. Talbot is to provide the initial ground upon which more extensive study of the various subjects may be founded; and to meet the need felt by those who, possessing antiquarian inclinations, may yet be no antiquaries. It is with the desire to simplify archaeology, therefore, that the present Glossary has been issued, and as it is easier for beginners to grasp things when pictorial representations are combined with the text, numerous illustrations are a prominent feature of the two volumes before us. Such a work was needed. It is the only book of the kind in English published in modern times and forms a most useful and instructive supplement to the ordinary dictionary. Our best thanks are due Mr. Norman and Messrs. Talbot for its publication. We only regret that the two great subjects of Architecture and Ecclesiology have been excluded.

PASCHAL ROBINSON, O.F.M.

Lexikon der Pädagogik, im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willmann, herausgegeben von Ernst M. Roloff. Dritter Band—Kommentar bis Pragmagtismus. Freiburg im Briesgau; St. Louis: B. Herder. $3.80.

The latest volume of this Encyclopedia of Education compares very favorably with its predecessors. The topics treated appeal not only to those interested in technical pedagogical subjects but in a special way to the clergy, school administra-

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tors, teachers, and all who are anxious to know the Catholic aspect of educational problems. Such subjects as Modernism and Pragmatism are handled in a clear, concise manner with an eye to the instruction of the teacher and the general reader; education in the countries of North America, Portugal and Austria is well described with statistical data arranged, wherever possible, in the form of tables. The article on pedagogical literature while dealing largely with the German field is very thorough and discriminating; that on the history of education is one of the few where a better and more comprehensive arrangement could easily have been found.

It falls to this volume to include many important biographical articles among which may be noted those on Pestalozzi, Locke, Overberg, Madame de Maintenon and St. de la Salle; also short histories of many religious communities engaged in teaching. These are all specially contributed and signed articles and in most cases have good bibliographies. On the whole, the volume is entirely creditable to the editors and publishers.

PATRICK J. MCCORMICK.

The Feelings of Man, Their Nature, Function and Interpretation, by Nathan A. Harvey. Baltimore, Warwick & York, 1914: pp. xiii+276; price, $1.60 net.

It may be said with truth of our educational work of all grades of institutions that the feelings are too much neglected. Attention is directed chiefly to the training of the intellect and the memory. Fancy and imagination receive some attention, and the training of hand and eye are claiming more and more of the teacher's care and the pupil's time, but feelings, while of fundamental importance, have not been utilized intelligently for the development of the other faculties.

The themes discussed in this volume should prove serviceable whether we agree with the author or not: The Theories of Feeling, The Data, The Hypothesis, The Expression of Feelings, The Properties of Feeling, The Classification of Feelings, The Problem of Esthetics, The Relation of Feeling to Intellect, The Relation of Feeling to Consciousness, The Relation of Feeling to memory, The Relation of Feeling to Attention, The Relation

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of Feeling to Will, The Relation of Feeling to the Ego, Mental Ontogeny, Feeling as a Motive.

The author of this volume approaches the subject from the physiological or neurological standpoint, but he warns us that he does not confound physiology with psychology. "This progress has been accomplished largely by the study of physiological changes as they are associated with psychological processes. But the physiology is still physiology, and the psychology is still psychology, and no thorough amalgamation of the two series of processes has yet been successfully accomplished. In the present book an attempt is made to bring about a closer union of the two series of phenomena than is ordinarily undertaken. The doctrine of parallelism, or correspondence, is invoked to furnish a tentative justification for an interpretation of mental processes in physiological terms. It must be recognized that the doctrine of parallelism asserts no finality, but represents rather an armistice between two hostile philosophical camps."

The author's views in many places will, we fear, give offense to a certain class of readers who are predisposed to find something in human life higher than mere flesh and blood and their products. The biological viewpoint is dominant in the work and in many places would lead the unwary reader to what is possibly a misinterpretation of the author's real meaning.

T. E. SHIELDS.

Froebel as a Pioneer in Modern Psychology, by E. R. Murray. Baltimore, Warwick & York, 1914: pp. vii+230.

The following topics are treated in this volume: Froebel's Anticipation of Modern Psychology, Froebel's Analysis of the Mind, Will and its Early Manifestations; Characteristics of the Earliest Consciousness, How Consciousness is Differentiated, The Place of Action in the Development of Perception and of Feeling, Instinct and Instincts, Play and its Relation to work, Froebel's Play-Material and its Original Purpose, Weak Points Considered, Some Criticisms Answered.

A special aim of the work is to show that Froebel's ideal of a teacher was "Education by Development" and that he made a special study of the instinctive tendencies and of the

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requirements of different stages of child development. The work will prove instructive reading, not only for the students of the history of education, but for the students of the modern psychology of education.

The Psychological Methods of Testing Intelligence, by William Stern. Baltimore, Warwick & York, 1914: pp. x+160; $1.25.

In this monograph Dr. Stern has not merely sought to prepare a general summary of the methods and results of intelligence testing, but has also offered constructive criticisms of the methods, has made proposals for their modification and development, and has discussed in some detail the results that accrue to the pedagogy of the normal and of the subnormal child. The general plan of the book includes an introductory section upon the nature of intelligence and the problem set by attempting to measure it and an exposition of tests of intelligence under three main divisions, (*a*) single tests and series of tests, (*b*) the principle of age-graduation (Binet-Simon tests), and (*c*) correlation and estimation methods. The treatment is designed to appeal to a wide circle of readers outside the psychological profession, especially to teachers of normal and of backward children, to school administrative authorities, to school physicians and to specialists in nervous and in children's diseases. The book will convince these readers of the great importance and fruitfulness of the psychologist's methods and at the same time show them the difficulties in the work and the gaps in its present status so plainly as to prevent over-hasty attempts at practical application.

The Teaching of Drawing, by S. Polack and H. C. Quilter. Baltimore, Warwick & York, pp. viii+168, 85c.

A noteworthy feature of modern educational policy is the importance attached to efficient hand and eye training as an essential factor in mental development. The most important subject in this branch of education is drawing, and accordingly for some time past considerable attention has been devoted to the methods of teaching this subject.

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The result of this investigation has been largely to discredit the stereotyped methods of work. The old freehand copy and geometrical model are fast disappearing, and pupils are set to study real things. It is the object of this book to give a clear account of the principles by which teachers should be guided and of the various methods of work, old and new, which can be usefully employed. It is in no sense a book of one idea: it proclaims no royal roads to success and promises no impossibilities, but deals honestly, scientifically, and therefore effectively with the different branches of the subject, aiming to give a broad view of all that can be done and of the most practical ways of doing it.

On the other hand, the book does not consist merely of a general survey of the subject; it contains detailed accounts of practical methods which have stood the test of experience, and endeavors to deal with all relevant topics from the handling of the lead pencil, crayon or brush to the right appreciation of masterpieces of art.

Life and Work of Pestalozzi, by J. A. Green. Baltimore, Warwick & York, pp. viii+393. $1.40.

The object of this book is to give a clear and intelligible account of the life and work of one of the greatest educators in the history of science and education.

The book is divided into three parts, the first of which is biographical, and gives the life of Pestalozzi, together with a complete translation of what is known as his "diary." The second part consists of a critical account of the educational doctrines which Pestalozzi spent his life in working out and promulgating. The third part consists of extracts and passages translated from educational writings of Pestalozzi and from other documents bearing on Pestalozzi's work. The last chapter of the book consists of what is hoped will be found to be a complete bibliography of Pestalozzi's educational writings.

Special attention has been given to elucidating Pestalozzi's fundamental notions and to their development in his mind. Throughout the object has been to present the matter clearly and concisely, and a special point has been made of giving

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precise and accessible references to Pestalozzi's own writings as authority for statements in the text. The author is not, however, content with mere quotation, but endeavors to guide the reader by judicious criticism and suggestion.

Vocational Mathematics, by William H. Dooley. Boston, D. C Heath & Co., 1915, pp. vii+341.

The author of this book is the principal of Technical High School of Fall River, Mass. That a pupil graduating from a high school, after receiving considerable training in theoretical mathematics, should be found unable to apply the principles which he has learned to the task which confronts him in the shop and in everyday life, is evidence on the face of it that something essential has been left out in the method of his training. The author of the present book remarks in the preface, "The author has had, during the last ten years, considerable experience in organizing and conducting intermediate and secondary technical schools. During this time he has noticed the inability of the regular teachers in mathematics to give the pupils the training in commercial and rule of thumb methods of solving mathematical problems that are so necessary in everyday life. A pupil graduates from the course in mathematics without being able to commercialize or apply his mathematical knowledge in such a way as to meet the needs of trade and industry."

The way to remedy this defect is to reverse the process and lead the pupil into mathematics through his concrete interests. Where this is not done, however, patchwork may be necessary, and for such patchwork the present work will doubtless prove valuable. It is valuable in any case as a convenient reference book for the shop and in the ordinary walks of life. For the pupil who has not been properly trained, the rule usually given for finding the area of a circle as one-half of the product of the circumference and radius, may need to be told how to find the area of a ring. "On examining a flat iron ring it is clear that the area of one side of the ring may be found by subtracting the area of the inside circle from the area of the outside circle."

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We are far from denying the need for such a manual as this for the graduates of our high schools, but we sincerely deplore the method of teaching mathematics so prevalent at present which renders a book of this kind necessary.

T. E. SHIELDS.

Daily English Lessons, by Willis H. Wilcox. Book One. Philadelphia, J. B. Lippincott & Co., 1914, pp. xvii+252.

Daily English Lessons, by Willis H. Wilcox, Book Two. Philadelphia, J. B. Lippincott & Co., 1914, pp. xviii, 293.

The author proposes in this series of books to provide a text which may prove effective in teaching English in the elementary schools in the hands of teachers who are insufficiently trained. This is certainly an ambitious undertaking and, were the book useful only to teachers who are insufficiently trained, we might be disposed to neglect it, but even though it should fail to secure results where the teacher is unable to handle it, it is to be hoped that these books may prove serviceable to the teacher who is not an expert teacher of English, yet has the training usually supplied to the teachers in our elementary schools.

The Oberlehrer, A Study of the Social and Professional Evolution of the German Schoolmaster, William Setchel Learned, Ph. D. Cambridge, Harvard University Press, 1914, p. xv+150, price $1.25.

This tasty and convenient volume marks the beginning of Harvard Studies in Education published under the direction of the Division of Education. The following is the announcement of the series, over the signatures of Henry W. Holmes, Paul H. Hanus, and Ernest C. Moore, three names well known in the educational circles of this country: "With this volume the Division of Education at Harvard University inaugurates a series of publications to be called the Harvard Studies in Education. It is a happy circumstance that Dr. Learned's study of the social and professional evolution of the German schoolmaster should be the first contribution to this series;

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for the series has no other aim than to forward in some measure among American teachers that ideal of professional freedom through professional mastery which Dr. Learned here discloses as the goal of the long upward struggle of the *Oberlehrer*. The volumes of the Harvard Studies in Education will be chosen for their probable usefulness to those teachers, school officers, and others who are trying to win intelligent control over the complex and difficult problems of American education."

There has been a distinct and rapid growth throughout the United States of the demand for professional training for our teachers of all grades. The intelligent public are beginning to realize the folly of intrusting the shaping of their children's future to teachers who may be endowed with good intentions and abundance of academic lore, but who lack the necessary elements to guide to successful issue the unfolding faculties of the child's mind. Without a professional training which will enable the teacher to draw on the resources of science for the performance of his function as readily and as satisfactorily as the doctor draws upon medical science for the treatment of his patient, the work of teaching will not be satisfactory. It is quite true that we have a long road to travel before this desired goal is reached, but there is every encouragement to be derived from a growing popular consciousness of the need which can be remedied through popular pressure.

The Sisters College, with its summer sessions, bears abundant evidence of the quick response of our teaching communities to this popular demand. Of course our Catholic schools cannot afford to lag behind the best in the land in the equipment of its teachers.

Dr. Learned's volume will give both helpful suggestions and courage to those who are striving for the uplift of all our schools, whether Catholic or Protestant.

T. E. SHIELDS.

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Caesar's Gallic War, with introduction, notes, grammatical appendix, vocabulary, and English-Latin exercises, by Harry F. Towle and Paul R. Kenks. Boston, D. C. Heath & Co., 1915. Pp. xlvi+109, 74c.

The text covers only the first and second book which are intended for use in the second year of Latin. The scope of the work may best be gleaned by the author's own statement in their preface, "The second year of the Latin course, in which Caesar's Gallic War is usually read, is confessedly the crucial period in the pupil's career. The work of the first year is devoted principally to learning the forms and acquiring as large a vocabulary as possible. But little attention is paid to syntax, and the reading material is carefully selected to suit the stage of progress of the learner. In the second year, on the other hand, not only must he review his forms, and enlarge his knowledge of syntax, but he must make his first acquaintance with a world-renowned classic, written for mature minds and of all grades of difficulty. To meet the needs of pupils at this period in their course this edition has been prepared, and the editors have endeavored to embody in it the results of many years' experience in the classroom.

"A large proportion of any school commentary on the Gallic War must be devoted to the explanation of syntactical difficulties. The usual practice is to refer for detailed treatment of any construction to some grammar in common use. This is open to two objections. The first and most important is that the grammar is of secondary importance to most pupils. Their principal attention is given to the translation of the text, and every teacher knows how difficult it is to get them to follow up the references given in the notes. The second difficulty is that the most of the class are as yet unable to make discriminating use of the comprehensive treatment found in the grammar, so that a confusion frequently results. To meet these difficulties a complete treatise on the Syntax of the Gallic War has been inserted in this edition in the shape of an appendix to the commentary. Here every construction found in the text is explained in the simplest manner, and illustrated by examples, all of which are taken from the text, with references to the passages where they occur. Many hints as to

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differences between Latin and English idiom are also given, so that this appendix is an important adjunct to the commentary in every way. For further study, references to the standard grammars are added under every heading."

The general plan of this work seems to be along correct psychological lines. Teachers of Latin, in common with other teachers, must learn the fundamental lesson that the pupil should proceed from thought to language instead of reversing this process. More must be accomplished in shorter time in the teaching of language. Otherwise pressure of subjects of present importance and of a vocational nature will crowd it out of the curriculum to the great loss for the mental life of our high school students.

T. E. SHIELDS.

Psychology of High-School Subjects, by Charles Hubbard Judd, Boston, Ginn & Co., 1915, pp. ix+515, price $1.50.

The author of this work has been so long before the educational public in the English-Speaking world that his name is a sufficient guarantee to secure a reading for any book which he may prepare for teachers. He is at present Professor of Education and Director of the School of Education of the University of Chicago. He took an active part in drawing up the plans for a plastic high-school curriculum which met with the unanimous approval of the Department of Secondary Education of the N. E. A. at its San Francisco meeting.

The present book will be eargerly searched for help by a large number of earnest and energetic high school teachers who are seeking light on their work from psychology, but who have scarcely sufficient training in this new department of science to find what they are in search of. We quite agree with Professor Judd that the time is ripe for psychology to enter into every classroom and offer help to the teachers of every subject, whether it be English or Latin or science. It is high time that a merely empirical method in education should give place to scientific method.

While all this is true, it is also evident that great care must be exercised in discriminating between what is really the find-

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ings of the science of psychology and what is largely made up of personal views and prejudices of individuals. Much of the criticism which will undoubtedly be directed to the present volume will be directed toward the personal rather than the scientific elements of the treatise, and with this the author should not find fault. His is the fate of all who venture to blaze new paths in untrodden fields.

There is and will remain a peculiar liability to criticism of all work of psychology as applied to education, arising from the fact that the psychologist must enter into the field which has long been held sacred to other specialists. The English teacher will feel his presence as an intrusion and the teacher of Latin will be likely to resent any dictation as to methods from a man who has probably had little experience in teaching Latin.

The following chapter headings will give an indication of the scope of the work: Psychological Problems in Mathematics, The Psychology of Space, The Psychological Analysis of Geometry, The Psychology of Number and Abstraction, The Reorganization of Mathematics, The Psychology of Language, The English Problem, The Psychology of English Courses, Foreign Languages, Opposition Between the Practical Arts and Language, Manual Skill, Practical and Theoretical Experience, Industrial Courses, Science, The Fine Arts, History, Generalized Experience, Teaching Students to Study, General Problems of Secondary Education.

There can be no question that light on any or all of these topics should be welcomed by our high school teachers.

T. E. SHIELDS.

Bealby, A Holiday, by H. G. Wells. New York, The Macmillan Co., 1915, pp. 291, price $1.35.

This is a charming story, full of dramatic action. It is a satire that is not so subtle as to escape the attention of any reader and can scarcely fail to amuse and entertain.

The Principles of Evolution, by Joseph McCabe. Baltimore, Warwick & York, pp. 264, price 40c.

No one will question the importance of having clear con-

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cepts with regard to the meaning of evolution and the various terms, such as the law of evolution, the facts of evolution, the theory of evolution, natural selection, germ plasm, Darwinism, Mendelism, etc. This little volume should prove serviceable, if the author makes good his promise in the preface. "It is proposed here, as the chapter titles will show, to supplement this by a clear and full account of the principles of evolution, and to set forth the differences of opinion of evolutionists in a way that will enable an inexpert reader to know what is settled and what is unsettled. The origin, the meaning, the grounds, and the agencies of the law of evolution will be successively discussed, and a number of special problems will be analyzed in order to illustrate the procedure and the rival theories of scientific men. The book is, in other words, a general and untechnical introduction to the subject of evolution in all its branches."

Caspar's Technical Dictionary Compiled by C. M. Caspar, Milwaukee, C. N. Caspar Co., pp. 272.

This convenient little dictionary, arranged both for English-German and German-English, comprises the most important words and terms employed in technology, engineering, machinery, chemistry, navigation, ship-building, electro-technics, automobilism, aviation, etc., according to the usage and terms of expression as employed in technical and scientific works, periodical publications, etc.

Emmanuel, by Archbishop J. J. Keane, Philadelphia; J. J. McVey Co., 1915.

This volume of devotional reading is as the Rev. Author says in the introduction, simply the outcome of lifelong, prayerful reflections on the teaching of Our Divine Lord, on the example of His life, on the spirit of His Sacred Heart and on the history of His Holy Church." That it will be found helpful for that class of readers for whom it is intended, we feel confident. It is an excellent ascetical treatise, full of unctuous thoughts and aspirations. Its deeply spiritual and personal

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tone appeals to the Catholic mind and heart in a very intimate manner. When properly employed the volume will arouse meditative reflections, which will increase and enliven a practical and ardent faith in Our Blessed Lord and His Divine Mission.

We warmly recommend it to all who desire or feel the need of such literature. It has our assurance as well as our good wishes that its effects will be, as the Rev. Author modestly seeks for in his conclusion, "that with these thoughts filling our minds and our hearts, with prayer that Our Emmanuel may now prevail, our lives will henceforth be turned Heavenward."

LEO L. MCVAY.

Types of Teaching, by Lida B. Earhart, Ph.D. New York; Houghton Mifflin Co., 1915, pp. xiv+277.

Teaching, when rightly performed, is not the work of a mere artisan. It is not the blind process of imitation nor the haphazard outcome of chance. It is more than the carrying out of time-honored results of long-continued service. It is the science and art of realizing, in the individual, the end of education. Regarded as a science, teaching is the classified arrangement of principles, which furnish the basis of correct procedure, in the process of education. The sources of the well-tested principles of the science of teaching are ultimately the universal and necessary laws which determine matter and govern mind. Viewed as an art, teaching is the application of these governing principles, in the form of rules and regulations, in our endeavors to reach a definite end. Teaching so considered can rightly claim to be the peer if not the superior of the highest professions among men. These undeniable facts are sufficient reasons upon which to base the claim that teachers more than any others require careful and correct preparation. Whatever contributes to this end, viz., to increase the teacher's ability to discharge the duties of his profession, in an efficient and successful manner, deserves worthy notice. Such contributions are as valuable as they are serviceable.

The volume before us merits recognition, since the above-mentioned requirements are to a great extent fulfilled. It

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is a work that will be useful as a guide during the preparatory period and replete with suggestions to those already in the field. "It is offered to the professional public," as we are told in the introduction, "in the belief that its discussion of the theory of proper classroom procedure will be more helpful to the average teacher than the works hitherto available." Reading the volume will indeed show that the author has as far as possible achieved her purpose. It is, to use the words of Dr. Suzzalle, "a combination of scholarship and practicality rarely found in teacher's texts." The form of the book is worthy of notice and praise. Each chapter, although short, is concisely resumed and accompanied by a series of questions, which enlarge its scope and render useful its subject-matter. This feature is one of the best elements of the volume, viewed as a text-book. The chapters wherein the author treats the topics of assignment of lessons, the recitation, the formation of habits and training pupils to study, are particularly well done. In the chapter entitled, "What school education should accomplish," the concept of education is, in our opinion, too narrow, if not incorrect. Education is not only the re-making of experiences. It is the unfolding and uplifting of the individual and through him the race. That is, there are two distinct elements in education, the process and the end. It is the second which fails of recognition, when education is defined as "the re-making of experiences." The tendency to so regard education, its aim and its scope is, to say the least, dangerous. It is reducing education, making it but the process of satisfying the wants, not the needs of the rising generations. With this view of education revised, the elements of authority and religion and the unchanging principles of truth alone can be provided for in the efficient and practical manner, outlined in the procedure, suggested and offered in this volume.

LEO L. MCVAY.

School Hygiene, by Leo Burgenstein, Ph.D., trans. by B. L. Stevenson & A. L. Von Der Osten, New York; F. A. Stokes Co., 1915; pp. xix+188.

A consideration of the physical conditions and the material equipment essential for the carrying on of school work success-

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fully should appeal to all interested in education. Parents, pastors and every teacher should deem it of great importance. Teachers especially realize that effective work and worthy results are not possible when pupils are laboring under conditions which produce physical strain and discomfort. The suggestions embodied in this little volume are a contribution of no little worth to this too often neglected phase of educational endeavor.

Dr. Burgerstein, who has devoted the best of his ability and energy to this aspect of school life, presents herein the results of his labors in a manner that is both scientific and practical. His treatment of such topics as ventilation, lighting, heating, recreation and the relation of hygiene and instruction is particularly well done and deserves special notice. A perusal of these and other sections of the volume, by those engaged in the task of planning or erecting a school, will do considerable toward the avoidance of such blunders as are too frequent, when new school buildings are erected. The time will not be wasted.

This little book teaches two very practical lessons. One is that no amount of care and forethought, expended in our attempts to make the school room "a health promoting agency," will be lost but rather will tend to economize time and diminish the labors inseparable from such an arduous profession. The second is that it devolves upon the teacher, because of her continuous influence, to possess "at least some specific knowledge of school hygiene." This responsibility cannot be shirked without proportionate loss of time and health to both teacher and pupil.

The book is well printed. The illustrations have been selected with great care, thereby increasing the instructiveness of the volume. We feel confident that this translation of Dr. Burgerstein's "School Hygiene" will be found suggestive of methods and appliances for the solution of many of the problems, arising from our American aims and needs.

LEO L. MCVAY.

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First Year Mathematics for Secondary Schools, by Ernest R. Breslich. Chicago: The University of Chicago Press, fourth edition, 1915: pp. xi+344.

In this new edition there does not seem to be any noticeable changes or emendations. One of the characteristic features of this book which recommends itself to the teacher of today may be found in this: that algebra is not "finished" before geometry is begun. On the contrary, the simpler principles of algebra, geometry and trigonometry are brought together as the beginning of high school mathematics.

Of course, a teacher who is accustomed to the old systematic arrangement which prevails wherever didactic methods are in force will find it somewhat strange to plunge into the elements of geometry before the student has mastered quadratics. Nevertheless, the whole weight of evidence back of the organic methods of today tends toward the integrating and simultaneous treatment of these several lines of mathematical thought. Nothing less, however, than a trial will be likely to prove effective in changing the traditional arrangement in the elementary mathematical course. Progress in methods has been more noticeable in other fields. It is not difficult to convince a teacher of art that position, direction and proportion should be taught simultaneously. Yet, there is no more reason for doing this than there is for teaching addition, subtraction, multiplication and division simultaneously, nor should one wait to finish arithmetic before beginning algebra.

THOMAS EDWARD SHIELDS.

Report of the Commissioner of Education for the Year Ended June 30, 1914. Volume 2. Washington, Government Printing Office, 1915: pp. xxv+565.

This part of the report is made up of a series of valuable statistical tables.

Compendium Theologiae Moralis, a Joanne Petro Gury, S.J., Accommodatum ab Aloysio Sabetti, S.J., editia vicesima secunda, recognita a Timothee Barrett, S.J. Neo Eboraci, Frederick Pustet & Company: pp. 1159; price $3.50 net.

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The Catholic Educational Review

DECEMBER, 1915

THE SIGNIFICANCE OF THE CATHOLIC SCHOOL[1]

The completion of this building, its dedication to education, and the opening of its doors as a Catholic parochial school are matters of no ordinary significance in this community. By means of the present function we are publicly emphasizing the religious character of the educational work to be undertaken here. Due respect for the opinion of our neighbors and fellow-citizens seems to call for some statement from the standpoint of the Catholic laity in explanation of the reasons which have impelled a comparatively poor congregation to go to this great expense and to assume an obligation of future maintenance which year after year will constitute a very serious and increasing burden. It is indeed a striking event that a congregation, very few of whom have large means, should have erected and equipped such a building, costing over $150,000, and should pledge itself to support the school and ultimately to discharge the remaining mortgage indebtedness of $50,000.

There is unfortunately much misunderstanding and criticism among our fellow-citizens of other denominations in regard to the attitude of the Roman Catholic Church upon the important and far-reaching subject of the education of children in the public schools, and the

[1]Address delivered by William D. Guthrie at the dedication of the Roman Catholic Parochial School at Glen Cove, Long Island, N. Y., Monday, September 6, 1915.

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Catholic point of view is being frequently misrepresented.

In the first place, it is constantly asserted that Catholics are opposed to the public school system of America. On the contrary, Catholics do approve and support the public schools, and willingly vote and pay their share of the taxes necessary for the maintenance of these schools. They believe that the State should provide free common schools for the education of children, so that every American child not only shall have an opportunity of securing a free education but may be compelled to be educated. They recognize that in this country it is generally impracticable in the common schools to teach the tenets of religious faiths, because to compel children indiscriminately to study the doctrines of any particular religion in which their parents do not believe would destroy all religious freedom and would be contrary to fundamental rights, and they recognize further that to attempt to teach in the public schools the tenets of the Catholic, Jewish and forty Protestant denominations, more or less conflicting, would be quite impossible and inevitably lead to religious chaos. They realize that absolute equality of religious freedom can only be secured by making the public schools non-sectarian. Catholics therefore favor the maintenance of a system of free common schools; they have heretofore supported and will continue to support such a system, although they object to some of the details of management, and they will send and do send their children to these public schools wherever there are no Catholic schools. In fact, fully one-half of the Catholic children of our country are now attending public schools because of the lack of Catholic schools.

Thousands of well-to-do Protestants and Jews—many in our own immediate neighborhood—send their children to private schools, whether day or boarding schools, in many of which the Protestant faith is taught. Yet no one suggests that, because these parents send their children

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to private schools, they are in any sense acting in hostility to the public schools, or to American institutions, or to the best interests of their own children. They have and ought to have the right as parents to send their children to such schools as they think will afford them an education more complete and more conducive to the formation of moral character than they can secure at the public schools. Catholics are but exercising the same common right, and moreover what they believe to be their duty as parents, when they send their children to the parochial schools which are erected, equipped and maintained at their own expense.

Another misrepresentation, and one which Catholics resent, is the statement that the parochial and other Catholic schools do not inculcate patriotism, and that they teach anti-American doctrines. Any candid investigator will readily perceive that this charge is unfounded and is false. In Catholic schools, patriotism, obedience to the law and loyalty to the Constitution are taught as a religious even more than a civic duty; the best and highest ideals of American patriotism and citizenship are aimed at, and no true American Catholic can be other than a good and patriotic American citizen. Children are taught in these schools that loyal obedience to the laws and generous religious tolerance are the two essential elements of good Catholic citizenship, and in every form and aspect they are impressed with the obligation as a religious duty to render unto Cæsar the things which are Cæsar's and unto God the things which are God's, and to be ever thankful that in this country these two separate obligations are wholly reconcilable.

The fundamental and controlling reason or motive for the establishment and maintenance of parochial schools is the profound conviction on the part of all Roman Catholics, in which conviction clergy and laity are a unit, that the welfare of the state, the stability of the Union, the continuance of civil and religious freedom,

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and the lasting happiness of the individual depend upon the code and standards of morality, discipline, self-restraint and temperance taught by religion. The student of history well knows that social order and civilized society have always rested upon religion; that there has never been a civilized nation without religion; that free government has never long endured except in countries where some religious faith has prevailed, and that our own country for three centuries has been an essentially religious country, by which I mean that the great majority of citizens have been believers in God and in some Christian religion. When the Constitution of the United States was established, the Americans were a truly religious people, and the masses then held so firmly to one form or another of Christian faith that, as has been recently pointed out by Archbishop Ireland in the Cathedral of St. Paul, "to stay away from religious service on Sunday was to invoke upon one's self serious public criticism." It is quite true that the great majority of Americans were then Protestants, but they were a religious majority. The Catholics can never forget that they owe the blessing of religious liberty and tolerance which they now enjoy as a constitutional right to a generation that was overwhelmingly Protestant, and that it was granted to them at an epoch when religious liberty and tolerance were unknown in Europe, whether in Catholic or Protestant countries.

Lord Bryce in his great work on The American Commonwealth has reviewed the influence of religion in this country, and he declares that "one is startled by the thought of what might befall this huge yet delicate fabric of laws and commerce and social institutions were the foundation it has rested upon to crumble away." That foundation he recognizes to be religion, and he admonishes us that "the more democratic republics become, the more the masses grow conscious of their own power, the more do they need to live, not only by patriotism,

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but by reverence and self-control, and the more essential to their well-being are those sources whence reverence and self-control flow." Catholics believe that those sources of reverence and self-control are to be found in religion and that if we sow in irreligion we shall reap in irreligion. Hence the firm and uncompromising determination of Catholic clergy and laity that thorough and efficient religious instruction, so far as lies in their power, shall be a vital and essential element in the education of every American Catholic child.

I very much doubt whether any respectable number of sensible and reflecting American citizens in our day would challenge the truth that morality is essential to the maintenance of civilized society and government, that the greatest influence for morality is to be found in the churches of the various denominations throughout the country, and that in teaching morality the churches are rendering a patriotic service and promoting the best interest and highest policy of the state. I venture to assert that the only reasonable difference of opinion possible among candid and just men is as to the best way of inculcating religion in the young and the extent to which religious instruction is essential as a part of the complete education of children. On the one hand there are those who conscientiously assert and sincerely believe that their children can receive all the religious training they need at home or at Sunday school and that they do not need any religious instruction in the daily schoolroom; on the other hand are those—practically all the Catholics and many Protestants—who conscientiously assert and sincerely believe that religion is the most essential part of the education of a child and the forming of its moral character, that few parents have the time or the ability to teach religion to their children, and that religion can properly be taught only by making it part and parcel of the early schoolroom and of every day's instruction and study, whilst the mind and character of

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the child are plastic, developing and forming. The latter view is the standpoint of Catholics and of constantly increasing numbers of Protestants who send their children to private schools in which the doctrines of their faith are taught.

In the Catholic view, the influence of the school upon the future manhood and womanhood and citizenship of the country cannot be over-estimated. The school is the nursery where the mind and heart of the impressionable child are put into enduring form; the subtle influence of daily religious surroundings, example and suggestion in the classroom is as strong and pervading as it is difficult to analyze; the lessons of the primary and the elementary school are those that endure and in time dominate the child's mind, and the visible example of daily discipline, uniformity of ideals, obedience, self-control and disinterested devotedness to church and country, indeed the very atmosphere of the Catholic religious school, are of themselves formative and educative elements. It is the classroom that is the training field of character and good citizenship—of true manhood and womanhood. Yet many would wholly exclude and banish its most important and essential feature!

Catholics believe that religion and the philosophy of Christianity are not to be taught haphazard, at odd moments, or by untrained persons, and that a firm grasp of the truths of the Catholic religion—or in fact of any religion—by the immature minds and hearts of children cannot be secured by merely reciting abstract maxims of morality or without constant example and precept, daily lessons, long training and thorough drilling. They further believe that, except in rare instances, this cannot be done by home instruction or by attending Sunday school once a week. The immense sacrifices Catholics have made and are making all over the country ought to demonstrate how sincere is their conviction upon this point. We may form some idea of the extent of this sacrifice

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from this building and from the fact that the assessed valuation of the parochial schools in the city of New York is now over $30,000,000.

The story of the heroic struggles and sacrifices of Catholics in order to maintain their system of schools for the education of their children ought to be known to every American Catholic, for it is the most thrilling and inspiring page in the history of their Church. The time still remaining to me will only permit a brief review of the results accomplished. It is an accomplishment for which Catholics may justly feel proud.

The greatest single religious fact in the United States today is undoubtedly the Catholic school system maintained by private individuals. The Catholic parish schools now number over 5,000, and the academies and colleges over 900, with over 1,500,000 pupils in attendance at these schools and colleges. More than 20,000 Catholic men and women unselfishly devote their lives to the work of teaching in these schools, academies and colleges. The system is crowned by a great Catholic University at Washington with an attendance of nearly 1,500. This vast educational organization is maintained at a yearly cost of millions of dollars without any public aid whatever except the allowance of exemption of school property from ordinary taxation. The efficiency of the Catholic schools and colleges has long been demonstrated by results and examinations, and it is at last generally conceded. The Catholic schools teach everything that is taught in the public schools and, in addition, teach religion and religious morality. The standards of education in all secular branches are equal and in many instances superior to the neighborhood public or private schools. In other words, Catholic children are as well educated in the Catholic schools as in the public schools; they come from them as well trained and patriotic as the children coming from any other schools, and in addition they are thoroughly grounded in the doctrines of their

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great religion. I say "great" because it is the great religion of all Christendom as well as of this country. When the Constitution of the United States was framed at the Philadelphia Convention of 1787, there were only about 25,000 avowed Catholics in the whole Union. Today they number 17,000,000. More than one-third of all who now attend Christian churches in the United States are Roman Catholics. The Catholic Church has many more members than any other religious denomination. The figures in the State of New York show that about 65 per cent, nearly two-thirds, of all regular church attendants are Roman Catholic, and that the remaining church attendants must be divided among forty separate Protestant denominations. Hence the justification for the assertion that the Catholic religion is the great religion of this country.

It is true and should be added that Catholics hope that the day will come when the people of all denominations in this country will more adequately appreciate that religious instruction tends to promote the best and the most loyal citizenship, that the Catholic parochial schools are, therefore, rendering a public service, and that as such they should be allotted a reasonable part of the public educational fund raised from general taxation, measured by and limited to the actual saving to that fund, provided a required standard of education be maintained. In Protestant England, for example, the Catholic parochial schools receive grants of public moneys if they fulfil certain conditions of efficiency in secular instruction, staff qualification and equipment, and the extent of these grants is approximately the actual saving to the public fund. In the Catholic diocese of Long Island, in which we live, there are now over 68,000 children being educated in the Catholic schools and colleges, and in Greater New York there are more than 130,000 children attending the parochial schools. All these children would have to be educated in the public schools and at the

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expense of the taxpayers if the Catholic schools did not educate them, and this Catholic education involves an immense direct saving to the public-school fund. Statistics recently submitted to the constitutional convention sitting at Albany showed that the immediate saving to the city of New York alone from the parochial schools was fully $7,500,000 per annum, and that not one penny of this saving was being contributed by the city or State to the cost of educating and training these Catholic children. Consequently, it is not unreasonable to contemplate that justice and tolerance will finally prevail, and that the day will come when it will be recognized as equitable and as a wise and enlightened public policy to provide that whenever any denomination, whether Catholic, Protestant, or Jewish, is in addition to religious instruction, educating and training large numbers of children according to satisfactory secular standards and tests, and is thereby relieving the public educational fund, every such denominational school should be granted out of the public funds some part of the actual saving, because it is rendering a public service. A basis of adjustment will, I am confident, be ultimately worked out, which will be fair and just to all denominations. But in the meantime the private schools where secular and religious training are given to children, including the Catholic parochial schools, must continue to be erected, equipped and supported wholly by the members of the various denominations. There are now numerous Protestant private schools where the Protestant faith is being taught; and what is true of the Catholic parochial schools is also true of the Protestant schools.

We are all so accustomed to the blessings of absolute religious liberty and religious tolerance that we really find it difficult to imagine that any other condition could ever have been tolerated in the free air of America, and we are very apt to overlook or minimize the value of the most precious privilege we enjoy. Yet it is only a few

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generations back when religious intolerance prevailed in the United States and Catholics were mercilessly and barbarously persecuted. The first constitution of the State of New York in 1777 discriminated against Catholics by permitting only Protestants to become citizens of the State, and this was done notwithstanding the fact that the Continental Congress had three years before entreated the States to bury religious intolerance forever in oblivion. At one time in the Colony of New York Catholic priests were hunted as criminals, were condemned to perpetual imprisonment if apprehended, and were to suffer the death penalty if they broke prison and were retaken. Catholics could not hold civil or military posts, and could not even worship God according to their faith without becoming criminals and liable to imprisonment. The only period of full religious tolerance and liberty in our colonial history was for a short time during the term of Governor Dongan, who was a Roman Catholic.

All this intolerance has happily passed away never to return, and religious liberty is now firmly established. I recall the fact in order to impress upon your minds why we should be grateful to the generation of Americans, overwhelmingly Protestant, who gave us religious freedom and in doing so redeemed the past persecution of Catholics.

In conclusion, I must say that we Catholics of the Parish of St. Patrick of Glen Cove should acclaim our appreciation of the great service and unselfish devotion of the one person whose whole-hearted energy has made this school possible and without whose example we should despair of maintaining it. Long may this beautiful building endure as a splendid monument to the faith and patriotism of a Catholic priest, our beloved pastor, Bernard O'Reilly. We must also voice our cordial welcome and pledge of support to the Sisters of Notre Dame, worthy members of a great American Catholic Sister-

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hood devoted to the education of children, who are now about to take up in our midst the task of teaching our children. They will labor week after week and year after year, devotedly and unselfishly, for a pittance barely sufficient to supply their absolute physical needs, with little or no expectation of public recognition, and seek and find their reward only in the satisfaction of the day's duty well done and in the inspiring and vivifying maxim of their whole daily life that their work is ever

PRO DEO ET ECCLESIA ET PATRIA.

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THE PRIMARY TEXTBOOK AND ITS SELECTION

A teacher in one of our parochial schools sent us the following circular letter issued by Benziger Bros., together with comments suggested by this letter. We believe the patrons of the REVIEW would profit by reading the letter and the comments:

Contents vs. Method

REVEREND SISTER:

The choice of primary readers is one of utmost importance, both from the standpoint of teacher and child, as for the former it means the selection of the best tool to do the best work in the most efficient way, while for the latter it means the use of the best material that makes for the best fundation in the building of language structure.

Now, as the builder considers first the material placed at his disposal before defining the methods to be used in the construction of the edifice, as the mechanic first regards the substance to be worked before settling on methods to be used in building that substance so in the choice of the best readers for the primary grades there must first be question of content before we consider the method to be used in presenting that content to the child. Hence, when there is a question of a reader for Catholic schools, the content of the book is of primal, vital importance, so that the Catholic teacher, acquainted with the various methods of imparting an efficient, work-a-day knowledge of reading may use the best of each method and thereby accomplish greater results than are possible by confining all to one method.

The Catholic teacher knows full well how lasting are the first impressions of childhood. Therefore, given on the one hand a book whose prime object is to advocate a certain method, even though that method be the best, but whose content is essentially profane, materialistic and utilitarian, and on the other hand given a text whose content is essentially Catholic in tone and matter, and that it is perfectly adapted to any method, no Catholic teacher should hesitate at the choice between these two books.

Now we do not hestitate to claim that foremost among readers of the latter class are Benziger's Catholic National Readers, and the proof of this claim is evidenced by the satisfaction of teachers using these books and the splendid results everywhere produced by their adoption. We are, therefore, justified in urging their retention wherever they have been introduced and their adoption in all such Catholic schools interested in the best Catholic text adopted to the best methods of teaching and reading.

Furthermore, aware of the strenuous efforts put forth by our competitors to displace our readers in the primary grades by public-school readers advocating some special methods of teaching reading, we deem it but right to yourself as well as to ourselves to direct your attention to the high retail price which our competitors ask for their books, which in every case is 30 cents or 35 cents, as compared to our price of 18 cents and 20 cents; also to their introductory price of 21 cents, as compared to our price of 5 cents for our Catholic First Readers.

Hoping to have your good-will in this matter, we remain,

Yours very respectfully,

BENZIGER BROTHERS.

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THE ADVANTAGE OF USING A TEXTBOOK BASED OF A DEFINITE METHOD

We sometimes hear it said that a good teacher will obtain results no matter what kind of textbook she uses, and a poor teacher will fail though the best of textbooks be placed in the hands of her pupils. Again we are told that a textbook based on a definite method can be used successfully only by a teacher trained in that particular method, whereas the textbook that is not based on a definite method can be adapted to any method.

There is doubtless much truth in the first statement, for a good teacher will be ingenious in devising plans to make up in some measure for the deficiencies of the textbook; but what a waste of energy to be obliged to work over and rearrange all her material, while the results must in the end fall far short of what might reasonably be expected were the matter of the textbook in harmony with her method. Where unity and continuity of method are wanting, the best efforts of the teacher can produce only a confused mental growth. On the other hand, when the textbook is based on a definite method which is followed by the teacher, there will result a harmonious and orderly development, as the textbook will reenforce the teacher's presentation and vice versa.

Regarding the second objection, suffice it to say that a teacher who understands the general principles of method will not necessarily confine herself to a single stereotyped method, but can readily adopt new ones, which will be pliable in her hands and easily fitted to a variety of conditions.

WHO SHOULD SELECT THE TEXTBOOKS TO BE USED?

The problem of selecting the textbooks for a school frequently fails to receive its due share of attention, and yet the character of the textbooks used is a matter of such vital importance that after the influence of the teacher, there is perhaps no other factor in the whole educational

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system which produces more lasting results. The textbook should provide for the child thought material derived from the highest and noblest sources and presented in such a manner as to supply not only food for the intellect but with the grace of God, weapons and defensive armor for the "moral warfare" he will be called upon to wage. We might borrow Whittier's words to express the thought:

> In God's own might
> We gird us for the coming fight;
> And, strong in Him whose cause is ours
> In conflict with unholy powers
> We grasp the weapons He has given—
> The Light, the Truth, and Love of Heaven.

It follows, then, that the persons entrusted with the selection of the textbooks should be qualified by training and experience to estimate correctly the comparative merits of the various ones under consideration. These books should be given a careful examination. The matter they contain and the methods upon which they are constructed should be analyzed from a scientific standpoint.

Where uniform textbooks are to be adopted for a locality or a diocese, the question as to who should select them becomes many-sided. If left to a school board, it is just possible that none of the members may have the knowledge of pedagogy, nor the experience in the use of textbooks which this important work demands, and as a result the lowest introduction price may help to determine their choice.

Were the teachers, as a body, called upon to discuss the merits of the various textbooks and make a selection it would probably be difficult if not altogether impossible to reach an agreement.

The diocesan superintendent—where there is one—would hardly wish to act in the rôle of autocrat and choose a series of textbooks independently of the teachers, while at the same time his professional knowledge

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and wide experience will be of the greatest value, if brought to bear upon the question.

Perhaps the solution of the problem can best be met by a compromise. Give the teachers an opportunity of expressing their opinions and making suggestions, but let the final decision rest with a committee consisting of the principals of several schools to represent the different teaching communities in the locality or diocese and presided over by the diocesan superintendent.

In localities where uniformity in textbooks is not required, the individual teachers are sometimes given the privilege of selecting them for their respective classes on the ground that their work would lack individuality were they not free to do so. However, this idea does not seem to be in accord with sound pedagogy, for there could be no uniformity of method in such a school and pupils would be placed at a serious disadvantage in passing from grade to grade. On the other hand, there is still room for the exercise of the teacher's individuality. Even when the method used throughout the school is new to her, a skillful teacher will soon make it her own and find it pliable and elastic.

When a change of textbooks becomes desirable, we would not have the teachers' wishes ignored, but would have them concur with the principal in the determination of the series to be adopted. Their choice should of course be submitted to the pastor, who, as a rule, will have sufficient confidence in their judgment to give his approval.

A PRIMARY TEACHER.

To this discussion the editor would add a few words. We most heartily agree with Benziger Bros. that the content of the child's first book is a matter of the gravest importance. During this first year in school the seed thoughts of his future conscious life must be implanted and nutured into a vigorous development. There are some few points in this letter, however, with which we must take issue. It is not only the best material for "the building of language structure" which must find place in

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the child's first book, but the best material for the upbuilding of his conscious life as well, and so it must include the germs of the fivefold spiritual inheritance of the child, set forth in Murray Butler's "Meaning of Education."

We have a still graver fault to find, however, with the implication that the method embodied in the textbook is a matter of slight importance, or that the primary reader may be so constructed as to be used indifferently in any method that a teacher may follow. This is a pedagogical fallacy of the gravest character. The express aim of one method may be the building up of the child's thought complexes, while holding the word-imagery in a subordinate place, relegating it to the field of indirect mental vision at the earliest possible moment; while another method may aim at the converse of this result. Evidently these books cannot be interchanged without a simultaneous change of method, nor can the two methods ever be successfully combined, since the greater the success in one direction the greater the failure in the other.

The claim set forth in the fourth paragraph of the letter should not be granted without an examination of the book in question. Let us turn, then, to the first book in the Catholic National Series of Readers to be placed in the children's hands and see what great root thoughts, or what Catholic thoughts the book contains. The reader of this article may not have the book readily at hand, which is unfortunate. We may help him, however, by giving here the thought content of the first few lessons. Lesson I reads: "ă căt făt. a fat cat. ă t e." The first three words have the diacritical marks on the letter "a" and the diacritical marks appear again in two of the separate characters at the end of the lesson. This is the entire lesson, if we omit the picture of the cat. It will be admitted that there is nothing strikingly Catholic about this lesson, and it would be equally hard to find any germ of great thought in it enfolding the child's fivefold spir-

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itual inheritance. We turn then to the second lesson with suspended hope and read, "the hat man has. A hat. The hat. A man. The man has a hat." There is presented with this a picture of a hat and the picture of a man holding a hat in his hand, and a drill on the words "man," "hat" and "has." This we confess is not much more inspiring than the first lesson. Lesson III contains a picture of a cat and a rat and a bucket with the following legend: "See the rat! I see the rat. Let the cat see the rat. The cat can see it." We omit here the script repetition and pass on to the story in Lesson IV, which runs as follows: "This is a hen. It is a red hen. See! the hen has an egg. Let me get the egg." This story is illustrated by a picture of a hen and a hen egg. The legend in Lesson V is: "Is Ned in bed yet? Yes, Ned is in bed. See! Ben has a fast sled." To bring out the valuable thought of the preceding five lessons Lesson VI is given in the form of a review: "The fat hen has an egg. I see the egg. The rat can get the egg. The cat can get the rat. Is the man in bed? Yes, the man is in bed yet. Let me see the hat. Ned has the hat. Has Ben a sled? Yes, Ben has a sled. Is this a fast sled? Yes, this red sled is fast."

Was there ever more dreary stuff offered to an intelligent being? Is would take a man with the mental digestion of a rhinoceros to do anything with it. It would be hard to devise any material less worthy to be called germinal, or Catholic, or less suited to a child entering the first grade. How any educator deserving of that name could so abuse one of God's children as to make him learn this vapid stuff has puzzled and is puzzling teachers both Catholic and non-Catholic. It is more than time that we cease to call such material and such books Catholic. They are a disgrace to that sacred name and can only help to lower the public esteem for the splendid work that is being done by our Catholic teachers, in spite of such textbooks as this having been forced into their unwilling hands.

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As to their price, such books would be exceedingly dear if the child was paid for using them, instead of paying any sum for them, however small. The question of price should not enter into the problem until the suitableness of the book for the high ends to be achieved is first settled.

It is to be regretted that a firm so worthy in many respects of Catholic support should persist in its endeavors to send these books into our Catholic schools. Commercial enterprise is worthy of admiration and support only when it is along right lines. When, however, the moral, mental and religious life of our children is at stake, we cannot afford to view the matter from a merely commercial standpoint. We must insist that the books put into the hands of our children be Catholic and up to the present requirements of the science of pedagogy. Of course, we cannot afford a textbook content which is opposed to Catholic belief, but neither can we afford to have textbooks containing vapid nothings about cats, rats and dogs forced upon us as Catholic just because the publishers of the books happen to be estimable Catholic gentlemen.

That such books as that here described should be used in our schools by the choice of the principal or the teacher is evidence enough that such teacher is unfit for the task of deciding upon the proper textbook to be used in a Catholic school. If books of this character are forced upon our schools by diocesan school boards, then this fact would substantiate the criticism implied in the Sister's comments on the possible pedagogical incompetency of some diocesan school boards. It is to be hoped, however, that there are not many school boards that would be guilty of an act of this kind.

We need Catholic textbooks covering every phase of work done in our Catholic schools, but these textbooks must be both Catholic and pedagogical. They must not be allowed to sin against Catholic faith or morals and

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neither must they be allowed to sin against fundamental principles of pedagogy.

The REVIEW will cheerfully open its pages to a discussion of any textbook in use in our Catholic schools and it is hoped that by calling attention to the merits and demerits of textbooks which are introduced into our schools the REVIEW may do something towards lifting the standard of our textbooks and towards aiding the teachers in their great work. The merits of textbooks have too long been left exclusively to irresponsible book agents and to the thoughtless recommendations written by teachers in return for favors received. It is high time that those to whom the interests of our Catholic schools are entrusted should scrutinize closely the textbooks that are in use in our schools. Our people are supporting our schools at great sacrifice and have every right to the highest efficiency which a school can schieve. It is palpably evident, therefore, that the teacher should not be handicapped by being compelled to use inferior tools.

THOMAS EDWARD SHIELDS.

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FRANCIS THOMPSON AND DE QUINCEY

The recent biography of Francis Thompson illustrates in detail the similarity of experience which he shared with De Quincey. The life history of both was unusual and romantic to a degree, some vagabond impulse, some vagrant strain in the blood making them dwellers outside the purlieus of conventional life. Not in external incidents merely are their careers alike, but also in the inner springs of genius and temperament. The impression received from a comparison of them is that of kindred personalities, effectuating themselves through the medium of similar environments. Thus Wilfrid Meynell writes of them: "Biography repeats itself, not in common mental experience only, but also in uncovenanted details of fact and incident. Like De Quincey, whose writings he took into his blood, Thompson had a nervous illness in Manchester; like De Quincey he went to London, and knew Oxford Street for a stony stepmother; his wealth, like De Quincey's once, lay in two volumes, for he carried Aeschylus in one pocket, Blake in the other; and the parallel might, if to profit, be further outdrawn." The following sketch is an attempt to continue the parallel in character and circumstances which he has indicated.

The "Confessions of an English Opium-Eater" which record the experiences of a timid, delicate boy adrift in London, are, in thought and feeling, akin to the self-revelation of Francis Thompson. Therein is delineated the personality of a sensitive boy, given to reverie, and beset by a sense of the mystery of life. Harried and tormented at home, jostled by rough companions in the warfare of a public school, he escapes from it all, beyond the ken of his mother, into the vast world of the metropolis. There his neurotic temperament makes him fall an easy victim to the lure of a drug habit which colors all his life

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and work. His adventures would be deemed wildly improbable were they not repeated afterwards in the case of Thompson. He herds with a wretched little waif in a noisome tenement, is "fleeced" by Jewish money-lenders, succumbs to weakness and is succored by the unfortunate Anne, wanders with tender fellow-feeling among the poor of the streets, solaces himself with the music, and drinks in the pageantry of life in a great city. And all his motley impressions serve as food for musings on the dark riddle of existence.

The Autobiography of De Quincey affords with the Confessions the best insight into his idiosyncrasy. The little incidents of his sequestered childhood are made the loopholes of an outlook on life, and are invested by his brooding intensity of vision with a significance beyond their apparent meaning. Thus, the reappearance, early in spring, of some crocuses comes to him charged with a peculiar pathos; the death of his little sister Elizabeth in summer, set over as it was against the glory of that season, receives an added poignancy. Similarly, the fate of two scrofulous little idiot girls, ignored and untended, with whom he became acquainted, opens for him dark vistas of human misery. He consoles himself with the hope that "scrofula and idiocy may have some mystic privilege in a coffin; and the pariahs of the world may form the aristocracy of the dead." Thus, these events became the occasions of quickening his sympathy with all suffering and misfortune. Finite in themselves, they became the points of departure for dreams which soared into the infinite. Such was the trance in which, as he stood by the side of his dead sister, he heard a solemn wind—the saddest that ear ever heard. "It was a wind that might have swept the fields of mortality for a thousand centuries. Many times since, upon summer days, when the sun is about the hottest, I have heard the same wind arising and uttering the same hollow, solemn, Memnonian but saintly swell; it is in this world the one great

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symbol of eternity." Such was the vision, which haunted him long after her death, in which "white fleecy clouds sailing over the great azure depths of the sky . . . grew and shaped themselves into visions of beds with white lawny curtains; and in the beds lay sick children, dying children that were tossing in anguish, and weeping clamorously for death." So, too, in later years, as he watched the royal court tread the mazes of the dance, a mood of "passionate sadness" was induced in him by the thought that "such a scene presents a sort of mask of human life, with its whole equipage of pomps and glories, its luxury of sight and sound, its hours of golden youth, and the interminable revolution of ages hurrying after ages, and one generation treading upon the flying footsteps of another." One incident in the story of Aladdin, which he read in infancy, first awoke in him this sense of symbolism—the fact that the whereabouts of the innocent child, who alone could release the wonderful lamp, is discovered among all the sounds of the globe by his footfalls: "Even the articulate or brutal sounds of the globe must be all so many languages and cyphers that somewhere have their corresponding keys—have their grammar and syntax; and the least things of the universe must be secret mirrors to the greatest." These instances exemplify the special sensibility of De Quincey and his feeling of the analogies that underlie phenomenal appearances.

Such traits are also characteristic of Francis Thompson, whose subtle vision discerned the nexus between things seemingly the most diverse:

> "All things by immortal power
> Near or far,
> Hiddenly to each other linked are,
> That thou canst not stir a flower
> Without troubling of a star."

His art has the symbolism and suggestion of Blake; it can reveal—

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"a World in a grain of sand,
And a Heaven in a wild-flower."

Like De Quincey he was a child of genius, weaving the stuff of life into the fabric of dreams. He touches all the infinite little things of infancy with a truth of emotion which fixes forever their significance. A child's kiss is for him a sacrament; its chatter is starry babble of Heaven. Or the incongruous prattle on the lips of a child thought dying,

"A cup of chocolate
One farthing is the rate,
You drink it through a straw——"

harrows him with its irrelevance. A poppy plucked by Monica, and given withering to him as they walk together at eventide, becomes a symbol of his life of "withering dreams," and of the twenty vanished years that divide him from her. His parting with another child has in it the pathos which is at the heart of things:

"The pang of all the partings past,
And partings yet to be."

Both he and De Quincey were penetrated with a consciousness of the wonder and mystery of life; they were at once awed by its splendors and touched by its pitifulness. In this respect the "Anthem of Earth," which envisages the complex of human experience, might be called a poetic analogue of the Autobiography and the Confessions. For, in the same strain of pensive modulation, it sounds all the notes of the gamut of existence. Of the theme of the poem the following is an abstract: "In nescientness, in nescientness" man puts on "the fleshly lendings" of the earth, "naught dreaming of the after penury."

"In a little joy, in a little joy,
We wear awhile the sore insignia,"

with high hopes and trust, till the mother speaks to us as men. Then "in a little thought, in a little thought" we

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stand and gaze and see the ruin of joy, and know we have been deceived. But the instinct of living is strong, and "in a little strength, in a little strength" we face life again, though never more

"with spurted feet shall tread
I' the wine-presses of song."

Finally, "in a little sight, in a little sight" we grow patient, waiting the wisdom of pain, till earth reclaims her own "in a little dust, in a little dust." Thus does Thompson, like De Quincey, "sweep the whole harp of pensive sensibilities." This poem contains his conspectus of life, and forms the setting for the philosophy of "The Hound of Heaven."

Humanity is an outstanding trait of the character of Francis Thompson and De Quincey. Both view the common life of man with singular elevation. De Quincey's breadth of sympathy displays itself in his readiness to converse *more Socratico* with every human being, in his deference to people of mean degree, and in his refinement of feeling for women and children. It is vibrant in the essays which describe in impassioned prose the fate of the ill-starred Charles Lloyd and his household, the heroism of the Green child whose parents were lost in a snowstorm at Grasmere, and his own grief for the death of little Kate Wordsworth. His devotion to her memory, which forms the subject of some of the most affecting pages of his reminiscences, is paralleled by the desolation of Thompson at the flitting of "Daisy." Both had that deep love of children which makes—

"the sudden lilies push
Between the loosening fibers of the heart,"

their cult of them being tantamount to the awe and reverence which marks the tributes to Sylvia and Monica in "Sister Songs." Idealism is a dominant note of their imagination, which presents reality purified of all stain or soilure. Thompson's treatment in his poems of the street girl who befriended him is akin to De Quincey's

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account of Anne of Oxford Street. Thompson's rescuer becomes transfigured by his chastening vision as

"a flower
Fallen from the budded coronal of Spring,"

while, in some dream-tryst, the lost Anne is given back to De Quincey regenerated as in "The Daughter of Lebanon." Thus, by the flame of their imagination the dross is consumed, and the gold is refined from the ore of life. For, as Thompson sings,

"The chambers of the house of dreams
Are fed with so divine an air
That time's hoar wings grow young therein,
And they who walk there are most fair."

It is this quality of translucent purity which makes his poems a welcome relief from the sordid "realism" of other writers.

When we turn to the character of their writings we find in common an impassioned quality, sustained orchestration of style, and splendor of imagery. The inspiration of Sir Thomas Browne and of Milton is evident in both. The influence of "Religio Medici" is implicit in the Confessions; the "Anthem of Earth" in Miltonic verse contains a descant on mortality after the manner of "Urn Burial." The sublimity of these models satisfied some subtle temperamental quality of Thompson and De Quincey, who loved to lose themselves in an *O altitudo*. The cadence, too, of these old masters was attuned to their grave mood or reverie.

Again, the writings of both show mutual resemblances not only in manner, but also in thought. It has been pointed out, for example, that the purport of the "Suspiria de Profundis" is the salutary effect of suffering in developing the intellect and spirit of man—which is also the theme of the "Encomium Moestitiae" and the "Mistress of Vision." The similarity of ideas is in some cases so striking as to warrant the statement that Thompson's thought derives directly from De Quincey. The irri-

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descent essay on Shelley gives the best illustration of his obligations. This apologia, which seemed so novel because urged with such genius, had been, in its principal points, anticipated by De Quincey's penetrating critique of the poet. De Quincey was the first to point out the childlike nature of Shelley, his essential truth and sincerity, and the soul of goodness which informed this "straying spirit of light." Witness the parallelism of these two statements: Infidel by his intellect, Shelley was a Christian in the tendencies of his heart" (De Quincey), and "an anti-Christian in ethics, the blood in the veins of his Muse was Christian" (Thompson). Indeed, the following excerpt from De Quincey's essay contains in germ the ideas later so brilliantly developed by Thompson: "When one thinks of the early misery which he suffered, and of the insolent infidelity which, being yet so young, he wooed with a lover's passion, then the darkness of midnight begins to form a deep, impenetrable background. Yet again, when one recurs to his gracious nature, his fearlessness, his truth, his purity from all fleshliness of appetite, his freedom from vanity, his diffusive love and tenderness—suddenly, out of the darkness reveals itself a morning in May; forests and thickets of roses advance to the foreground; from the midst of them looks out 'the eternal child,' cleansed from his sorrows, radiant with joy, having power given him to forget the misery which he caused, and leaning with his heart upon the dovelike faith against which his erring intellect had rebelled."

Thompson and De Quincey divined the secret of Shelley because their genius was kindred to his. For the same visionary quality is everywhere present in their writings. The subtle vision which in his poems compassed the actual and the ideal, the visible and the invisible, is also reflected in their art—an art resting on the earth as its *point d'appui,* but "piercing with all its spirings of utterance into the infinite."

F. MOYNIHAN.

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AGENCIES OF EXPRESSION

Although expression and cognition run along parallel lines, our earliest activities are pure reflexes, the result either of strong outward stimuli, or of some hereditary impulse, originating far back in our racial history. But though purely reflexive, consequently non-voluntary because non-conscious, these spontaneous and random movements are important means in developing the muscles and preparing by experience for the later voluntary contraction of the muscles thus exercised.

The little bundle of human mechanism, freighted with its priceless dowry, an immortal soul, is mercifully slow in its awakening to the things around it, because of the well nigh unlimited possibilities with which its many-sided environment will bring it in contact. Thus we see the child confronted at the outset by three very complex worlds, with each of which it must make acquaintance, and of these, first and foremost is its own wonderful little human self, the prime mystery to the baby intelligence, and the earliest plaything and source of endless exploitation for baby activity. This constantly developing organism, pushed forward, on the one hand, by agencies independent of the child or of its guardians, is, on the other, largely influenced by the direction, support and sympathy he receives from the environmental social world into which he has been introduced, and of which, without volition of his own, he becomes a part. Lastly, above, beneath, beside him, is the great world of Nature, and happy the lot of that child whose first lessons have been learned at the knee of the Great Mother, and her vital principles engraved upon his heart; whose steps were early trained to wander fearlessly amid the silence of her forests; to loiter beside her babbling brooks, spying into the secrets of the shining, sportive creatures frisking beneath their glistening surface; who loved to

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join the meadow lark in his matin hymn, or listen to the tune of the blading corn singing its goodnight to the zephyr. And blessed, indeed, that child to whom, grown to manhood, the Sculptor of the World will have disclosed the secret of His art, and the "everlasting hills" have taught their story of patience and of strength; into whose ear they will have choired their exultant *Te Deum Laudamus,* while the firmament will have declared to him the glory of God, and the great sea voiced its message of warning or blessing.

The reflexive stage of existence ushers our little traveler into that of spontaneous imitation, and here perception furnishes the stimuli for motor reaction. This stage is most strongly accentuated between the age of 2 and 3 years. Nothing escapes the child. He copies everything. He is entering into his possession; making his own his newly acquired and undeveloped riches; the treasures that have come to him through ancestral inheritance. Around him lies unexplored his world-wide domain, and he sets about his investigations in characteristic fashion. Are the sights new to him? He will test them by experiment. Do the sounds but faintly strike upon his consciousness? He will take them as they are, and crow and babble and prattle, scream, above all, in response to the stimuli that awaken his sympathy. For the child at this period is the most sympathetic of beings. He knows no *alter.* It is the ego; the Charles, the James, the Matthew, whomsoever it may be, for whom the sun shines, the moon gives light, the stars appear, people come and go, his whole environmental world revolves, and in all this his interest is intense, for he is not only *part* of all, *he, his own little self,* is really the very things he sees. The child at this period has often been observed to weep at an accident, where the object injured was incapable of feeling; as when the leg of a table, or the arm of a chair was broken, in his presence. To the imaginative little mind the broken "limb" was his own; the sympathetic pain he felt and the tears he shed were over

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his own misfortune. With this truth for a searchlight into the childish heart, who shall make idle jest of the sorrows, and, above all, the terrors of the little toddling two-year-old?

But perception is deepening into something more. The developing imagination of the child, assimilating and responsively acting upon the ideas evolved by its environmental stimuli, reaches outward to an ever-broadening and more highly colored expression. No longer does the rôle of copyist content. Before the little one, far-stretching, lies the enchanted world of drama, its horizon bounded only by the limitations of the child's other world, environment, and his own peculiar faculty of imagination and fancy. On its checkered stage he pictures himself in every known capacity.

"Behold the child among his new-born blisses,
A six years darling of a pigmy size!
See where 'mid work of his own hand he lies,
Fretted by sallies of his mother's kisses,
With light upon him from his father's eyes!
See, at his feet, some little plan or chart,
Some fragment from his dream of human life,
Shaped by himself with newly learned art;
A wedding or a festival,
A mourning or a funeral;
And this hath now his heart,
And unto this he frames his song!

Then will he fit his tongue
To dialogues of business, love or strife;
But it will not be long
Ere this be thrown aside
And with new joy and pride
The little actor cons another part;
Filling from time to time his "humorous stage"
With all the persons, down to palsied age,
That life brings with her in her equipage;
As if his whole vocation
Were endless imitation."[1]

[1] Wordsworth, "Ode on the Intimations of Immortality, from Recollections of Early Childhood," stanza 7.

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The child is the most natural and artistic of impersonators, because he has actually forgotten his own identity. He *is* the one whom he represents, just as a while before the broken leg or the shattered arm of the unconscious object of his sympathy was really his own little limb. Even later, vivid imagination will continue to endow these objects with life, when they are needed accessories to his cast of characters. Who that has read it can forget Mr. Baldwin's delightful account of the charming little farce enacted before him by his children, respectively two and three years old, in which Helen, the senior, carried out the rôle of "Mamma;" the little two-year-old was transformed into "Helen;" and the post at the end of the veranda became "Papa," no attention being paid whatever to the real papa, struggling behind his newspaper to preserve his equilibrium, while he listened to the imaginary "Mamma" taking off to the life the characteristic expressions and inflections of Mrs. Baldwin's nursery phraseology.

This is the period of first impressions. Somebody has said that sensory-motor action is definitely influenced during the child's first year. Whether we admit the theory or not, it is certain that much of our success or failure in after life depends upon the motor formation we receive at an age when the nerve cells are most plastic and the mind unfettered by the inevitable "reason why" that comes with the teens. Halleck, after quoting Dr. Carl Lange as saying that "the knowledge which a well-trained child of six has acquired surpasses in value the acquisition of any student during his university period," aptly adds:

"Those children are specially fortunate who are compelled to acquire certain proper motor reactions before the reasons for them are understood. Such children will find out later that they have a wonderful mechanism properly fashioned to their hand. When the workings of the central nervous system are more widely known, there will be a reaction in favor of blind, authoritative training

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early in life; that is, if fit parents and teachers can be found to apply such training. . . . Many young men are dismissed from positions because habits of civility, self-restraint and punctuality were not ingrained into the nervous tissue before their value was known. Even inanimate things can acquire wonderful reactions to stimuli. It is well known that the wood of a Cremona violin, which had been used by the hands of none but masters, gradually acquired a molecular tendency to harmonious resonance. When the instrument was afterwards used by an ordinary player, he was astonished to find that it had a tendency to play well of itself, and to refuse to respond to his mistakes by introducing the amount of discord to which he was accustomed. The sooner the idea is exploded that a child should not be taught until it can see the why and the wherefore of things, the better it will be for the world."[2]

Wundt tells us that "Precision and grace of movement depend upon certainty of instinct, not upon firmness of will." An impulse of will at the outset will set at work a whole array of actions. Education, then, should consist largely in doing. "Action is the keynote to habit and character." Why is it that those persons who have not been habituated from childhood to correct speech and the forms of polite intercourse, when compelled by environment to attempt them later, do so shamefacedly; often with a certain inward contempt of what they term "affectation," and discard them as soon as they regain the society of their usual companions? Why do those accustomed to the ways of refinement shrink with sensible pain from contact with those more roughly reared? Variations in the early sensory-motor training furnish us the self-evident reply.[3] (For Prof. James' opinion see note.)[4]

"All states of consciousness contain a motor element,"[5]

[2] "Education of the Central Nervous System," Halleck, pp. 229, 230.

[3] "Habits are early formed, and after they are once fixed they rule us with the grasp of a Titan."—Halleck.

[4] "Hardly ever can the youth transferred to the society of his betters unlearn the nasality and other vices of speech bred in him by the associations of his early years."—*Principles of Psychology*, vol. I, p. 121.

[5] Halleck.

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but in the wide range of the delights of aesthetic appreciation, especially blessed is he who from early youth—

". . . Many an evening . . .
. . .saw the hills
Grow larger in the darkness; all alone
Beheld the stars come out above his head,"

and learned—

"While yet a child, with a child's eagerness,
Incessantly to turn his ear and eye
On all things which the moving seasons brought
To feed such appetite."[6]

As a study in the results of this phase of early sensory-motor training, let a high school teacher of English from California spend a week with a class brought up in one of our crowded cities east of the Rockies, where the horizon is intercepted by skyscrapers, and Mother Earth blanketed in brick, concrete and cobble stones. Let her find the class reviewing the "Idyls," with the emphasis just then on the "Passing," and in particular on the scene between Arthur and Sir Bedivere, after the "last, dim, weird battle of the west." Has she previously gone over the ground with the nature-loving girls by the Pacific, she will have found the interpretation to have been given with sympathy and full appreciation of each detail of "bare, black cliff" and "slippery crag;" of "death-white mist" and "moaning sea." Nature will have been from childhood an open book to these impressionable minds, and the aesthetic in them will have grown with their growth. Small wonder, then, that so large a proportion of our artists and writers claim the Golden State for their mother, at least by adoption. Meeting her new class, she will probably be surprised to find that while the "faultless king," the "brave Sir Bedivere," Sir Launcelot "falsely true," the "guilty queen," and even "sweet Elaine" will all come in for a fair meed

[6]Wordsworth, "The Excursion," Book I, lines 126–129, 149–152.

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of clever analysis, with a just quota of admiration or blame, her eye will watch in vain for the quick, upward glance of sympathy, of artistic delight in the exquisite word-painting, the melodious tone-pictures suggested by the figures already given, and lines such as these:

"I heard the ripple washing in the reeds,
And the wild water lapping on the crag."
". . . The many-knotted water flags,
That whistled stiff and dry about the marge."
". . . And the fringe
Of that great breaker, sweeping up the strand."
". . . The world
Was all so clear about him, that he saw
The smallest rock far on the faintest hill."

Of course, given the time and opportunity, a nature-loving teacher could do a great deal herself by enthusiastic word-painting, and the skillful employment of other means, such as lantern slides, postal views, comparative description, the giving special emphasis to nature poets like Wordsworth, Shelley, Keats, Burns, Thompsón, in assigning study and recitations, to compensate for the want of actual observation, and create a sympathetic atmosphere in her class. But how many teachers, city-bred for the most part, are attuned to this, and sufficiently enthusiastic? Then, too, we are not all equally endowed—*fortunately or unfortunately?*—with the sensitive organization best fitted to the development of an aesthetic taste, though psychologists claim that *undeveloped* sensory cells may exist in the central nervous system, and some of these might have been suited to the cultivation of the love of the beautiful had they been reached in early years.

But the girl east of the Rockies is quite on a par with her sister farther west in her keen appreciation of *human* nature. We all understand what we *see, feel* and *hear* around us every day. The younger the child the more uncompromising the judge.

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Our little traveler grows apace. Forces latent in him from the first are developing and must be reckoned with. No longer are the motor activities and imagination the sole movers. Like an apt general, inexperienced at first, but gaining by defeat no less than by victory; ever alert; incessantly reconnoitering the enemy's ground, *judgment* is steadily growing and asserting itself, drilling and marshaling the mental forces, and, where it can, the physical. Now is the teacher's grand opportunity; it is also the time of greatest responsibility. The age of drama is past; the age of ideals has come. Not that our little tot of six had not ideals. He had; but they were founded on imagination and fancy. The teens usher in the age of hero-worship. What the glorious thirteenth century was to the intellectual awakening and development of our western race, the early teens are to the individual boy and girl. It is an age of warmth, glow, color, intensity; of teeming aspirations; of a seeking of the best according to the individual mind, be the "best" in the eyes of the child a thing to be desired or shunned by the rightly ethical. Less uncompromising than the more imaginative mind of five or six, it is more critical. It is also more susceptible to prejudice. Instinct is in large measure the guide of the younger child. At twelve, the dawning judgment, undeveloped, raw, sensitive, pretentious, often carelessly cruel, is, nevertheless, susceptible to its best influences. Who among us cannot look back to this period in his own life, and trace to it bearings that have proved the most potent of all in his subsequent career? It is preeminently the formative age, because it is an age of transition, and transitions are inevitably for betterment or deterioration. It is an age of character-building, of selection, of an unconscious "choosing of the way." An age when the closest friendships are formed; when the strongest passions are germinating. It is the age of antitheses. Of would-be independence; of infatuated following of a chosen leader.

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Of rebellion against restraint; of subjection to public opinion. Of shamefacedness in deferring to his elders; of bold acknowledgment of the leadership of his equal. Of an extraordinary respect for law and justice; of an abiding contempt for the boy or girl who "tells" upon a wrongdoer. Of strong impulses towards piety; of human respect in pious observance. Who does not see the dangers and possibilities of such a time? And how blind are we who fail to recognize the value at this crisis of the teacher who knows how to make himself the friend and best comrade of the child out of school hours; a sympathetic guide, instead of captain-master, in the classroom? Prone as children at this age are, boys and girls alike, to be influenced sooner by an equal than a parent or teacher; and liable as the latter will be to find in her class a pupil whose leadership is instinctively acknowledged by the others, the wise teacher will carefully conceal any annoyance she might feel at the competitive influence, especially should there appear a certain consciousness of power on the part of the pupil. The only course for her to pursue to retain her own authority, beyond that of the captain-master's terrorism, which infallibly ends in deceit on the children's part, and a hatred of the teacher and the school, would be to secure an ally in the leader, by marks of confidence before the class, such as entrusting to him the fulfilment of little offices about the classroom which argue responsibility in the pupil; forestalling the children by proposing him as suitable for this and that rôle in the games which suppose apt qualities, etc. Such a course on the teacher's part has often ended by completely changing the center of gravity in the class from the pupil-leader to the rightful authority, while the pursuance of an opposite course is the shoal on which many an inexperienced teacher has suffered shipwreck.

A moment ago we alluded to the teacher as the "friend and best comrade of the child, out of school hours." To

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take part in the game, not as a grand seigneur, or majestic dictator, but as one of themselves, who goes in equally for the disgrace of defeat or the palm of victory; to submit goodnaturedly to the ruling of the umpire elected by the children to climb with them the mountain side; explore the ravine, and lead in the quest for fern and pale anemone and golden poppy in the springtime—these are the things that tell for *"influence,"* and while leveling artificial barriers, give the teacher real ascendancy by the spirit of fellowship and the good understanding it inaugurates. Playtime is the grand "open sesame" for the teacher. In nothing is there needed more tact, more discernment, more watchfulness without the appearance of suspicion or distrust; above all, with the *"teens."* Children of the imaginative age easily entertain themselves. They will suffer no dictation. Given room enough and security enough for the exercise of their surplus activities, the teacher on surveillance will have little to do, beyond a general watchfulness and perhaps occasional restraint. Not so with the teens. To them, *interest* is as the summer rain to the flower; *sympathy,* the sunshine towards which leaf and petal instinctively turn. Hence, it is no more in the power of children to be natural; to be *themselves* with the teacher whom they think of only as a kind of useful encyclopedia, to be consulted on occasion; or a taskmaster, or a military dictator, than it is for the rose or the lily to unfold its tender buds to the dry winds of the desert, or the ice of Siberia. Games, at this time, have a definite aim; play is dominated by the thought of reward. Is the teacher loved? Respected, but along with it the love that "casts out fear?" Then, his nod of encouragement; his *"Bravo! Good for you, lad!"* will be a prize ten times valued beyond purse or winning cup. Is he, on the other hand, the mere encyclopedia, the taskmaster, the dictator? We shall either see the little company scattering in groups, at a safe distance from the master, or

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disappearing suspiciously, one by one, round the corner, with the certainty of getting into a scrape, and perhaps much worse before school ends. Query: When play is over, which type of teacher will command the best lesson? *Why?*

Play unfolds character. It brings out leadership; discloses energy, resourcefulness; indifference or weakness. It holds honesty up to view, or shows up the propensity to tread in devious ways. It brings out ingenuity, and, above all, aptitudes or unfitness, judgment, equity, manliness, generosity, or their opposites. It is nature off its guard, and acts like the sun shining through limpid water upon the bed of the stream. Let the "encyclopedic" teacher, the captain-master, the dictator, be assured that no glance of his will ever penetrate into the depths of those young hearts, or fathom the possibilities latent in those young minds day after day before him in the classroom. *They* divine *his* secrets more readily than *he* could ever divine *theirs,* and the discovery arouses no sympathy. How different the attitude of our Divine Lord, when He went amongst us and bade *"the little ones" come* to Him! And yet, strangest of all truths, all *dare* not imitate it, though He expressly said, *"Learn of Me."* Tradition and conventional sentiment still run high in some places, and bar the way to the good teacher's freedom of action, and the full benefit to the children, that springs from the assurance of sympathetic approval. Nevertheless, the fact that the right attitude *is* making its way among a large number of our educators is consoling. Of course, there are dangers here, too, dangers of indiscretion and excess; but they must be met, not by *repression,* but by *direction.* In nothing more than this does the young teacher need *tactful training,* and training to *act* with *tact.* We complain, nowadays, of a lack of piety among our children. It is natural to shrink from what we do not love; from that which rouses in us no desire of *imitation.* Is the fault

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not *our own?* Are our young teachers *grounded* in that urbanity, in that winning courtesy that marked the dealings of *Our Lord* with men? In that gracious wording of requests, that graceful acknowledgment of favors, that look of gentle askance at the daily minutiae of little carelessnesses, instead of the repelling frown or harsher word? For it would be a lack of "motor training," that would be sad, indeed, if these *"little things,"* that mar the sweet amenities of life, were to be habitually passed over, for want of sufficient tact on the teacher's part to correct without the forcefulness due to a state offense, and which *must* be banished, if we are to send out from our schools perfect gentlewomen (*and gentlemen*). Are they *taught,* are they *shown,* are they *drilled how* to do these things, so that their reproof no less than their praise may win the child? It is a well-known fact that a tactful reproof, given through the acknowledged privilege, and with the unction, that belongs to the "companion teacher" alone, has been the foundation of a friendship between teacher and pupil that has lasted through life.[1] It is not here meant to imply that *all* authority has not the right to rebuke. It has. We refer to the right willingly and affectionately accorded by the child.

When the teacher shall have been thoroughly grounded in these truths, and *their practice unremittingly insisted upon,* we shall have better results in our schools and an increase of piety in our children.

There is some discussion nowadays among psychologists and educators as to the comparative advantages of beginning the study of a foreign language at the age of greatest motor plasticity or of the most vivid intellectual awakening. Yet the subject seems scarcely to admit of difference, unless, indeed, we view it from the quasi "business" or utilitarian standpoint, where the ultimate *end* desired is mere usefulness in scientific or historical

[1] Cf. Fenelon and his "little Duke."

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research. In this case, a reading knowledge of the language being ordinarily considered sufficient, and the early teens being the period of quickest as well as most tenacious memory acquisition, and also, as we have seen, of dawning discrimination and general awakening, it would seem to be the age most appropriate for the study of the forms and principles of a language, and the mastering of its vocabulary. This would especially apply when the time allotted to language study is limited to two, three, or, at the most, four years. However, in connection with what we venture to call the *economic* side of this viewpoint, the question comes to mind: *"Is 'a reading knowledge'* of a language sufficient for *'research?'"* Is the *means* proportioned to the *end?* A glance at the subject from the opposite standpoint, the aesthetic, may throw light upon it.

We suppose, then, the *end* to be culture; the aim, the acquisition of the best the language would open to us, whether of sympathetic thought, philosophical truth, poetical beauty, *intimate* acquaintance with the great minds of the nation, as well as purity of accent and diction, grace and fluency of address. Naturally, there is no question here of a time limit, and the earliest possible moment sees the work begun, while yet the motor reflexes are most active, the nerve cells most plastic, the auditory and perceptive equipment most responsive; for seldom do we fail to notice a certain *"foreignity,"* if we may coin a word to fit the idea, in the speech of those who approached *our* language as late as even the age of nine, and this, anyone coming in contact with children sent to us to learn English must have observed.

In beginning acquaintance with a foreign tongue, the child, by means of its auditory perception, comes face to face at the start with what we shall call the *soul* of the language—inflection. Not only does this element convey to the mind the tint and shade of meaning in the vocal word, when that word has grown familiar; not only does

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it hurt or soothe, calm or excite; to the young child it is the medium of the idea the riper mind desires to impart, until *association,* linking itself with the auditory reflexes, stamps the sound with a definite mental idea. It may be objected that *inflection,* being an integral part of speech, belongs to language at each stage of its acquisition by the individual. Granted. But *association,* which is the prime factor in learning to think in a language, and in providing the most prolific stimuli for acute sensory response and keenly sympathetic discernment, has its roots less deep; is less responsive, less ready, less keen in detection, without its basis of childish impressions. But it may be objected that "fibers of association increase in number until about the age of 33," and that this faculty would therefore be of more value from the period of the teens than earlier. To this we in turn object that, while the associations formed during the teens are ordinarily most vital, associations being but factors in the machinery requisite for acquiring a language, to be effective aids must play their part so early and so regularly as to act with the ease and unerringness of instinct, hence the superior efficiency of the work of association when deeply ingrained into the plastic nervous tissues of childhood.

That association, through the medium of exterior motor action, is a valuable aid in the teaching of language, is proved by the good results achieved by those instructors who resort to this agency. We have known even high school professors to act out before the class the meaning of each substantive, action-word and sentence, before entering into verbal application and discussion of the same; and we all know the vivid impression produced by the effective combination of inflection and motor activity in the drama, and the consequent help towards understanding a language we derive from attending good plays.

It is, then, *inflection* that imprints upon our nervous

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tissues our first linguistic impressions. Association furnishes the constant stimuli for their further development and refinement. Later, the same activities, be they motor, sensory or associative, in combination with imagination and imitation, carry us to a farther stage of personal language-building, and in *accent* we have the finished product of environmental influence. *"Surely, thou also art one of them; for even thy speech doth discover thee."*[8]

We come back to our question. *"Is* a 'reading knowledge' of a language sufficient for *research* work?" Our answer in unequivocally, *"No!" Research,* like *translation,* implies the most delicately sensitive and sympathetic rendering of the heart and soul as well as the body of one language into another, which can never be done through the lifeless medium of mere vocabulary, syntax and rhetorical construction. Were translators more conscientious or better equipped, the many miseries we might be spared may be inferred by a mental reference to some of the misjudgments and consequent sufferings of individuals and organizations which the end of the last century and the first years of the twentieth brought to our notice, and which sprang from a misconception (let us hope sincerely such) of the author's meaning by the translator. Newman, anxious as to the accurate statement by French translators of the principles advanced by him in his "Essay on the Development of Christian Doctrine," writes in 1846, a year after his reception into the Church, to Dalgairns, then in France, and who knew French like a native:

". . . You see, *everything* depends on the exactness of the French translation. An incautious rendering of particular phrases may ruin everything. It is plain, then, sorry as I am to give you the trouble, a good deal depends upon your sharpness of eye. You are the only person who can do what is required. I will say this,

[8] Math. xxvi, 73.

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too—I am very anxious that my preface, containing my Retractions, should be carefully translated. You will see the reason—for what do you think Father Perrone says of me? *'Newman Romanum Pontificem vocat diabolum.'* "[9]

In this connection the biographer of Newman observes: "It will seem to some a remarkable presage on Newman's part, in respect of the singularly inaccurate translations of his writings in our time."

[9] Cf. "Life of Cardinal Newman," by Wilfrid Ward, Vol. I, p. 161. The italics are the writer's.

A SISTER OF NOTRE DAME.

College of San Jose,
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THE PRE-SOCRATIC USE OF
Ψυχή
AS A TERM FOR THE PRINCIPLE OF MOTION
(*Concluded.*)

7. TERMS OF ANAXAGORAS.

Aristotle's assertion (Met. 984 a. 11) that Anaxagoras preceded Empedocles in age but followed him in works places Anaxagoras for our purpose. Difficult as it is to fix the dates of the later Ionian philosophers, it is quite impossible exactly to determine the influence and the dependence of each on the ideas and terms of the other. The task of all who followed Heraclitus and the Eleatics was to synthesize the elements of truth in both systems. Anaxagoras, a true successor of the early Ionians, inherited and developed the tendency of Heraclitus to advance toward ideas and terms which would destroy the identification of ἀρχή and its motion. Anaxagoras was for Aristotle (Met. 984 b. 15) the first "sober thinker," and yet by their "random talking" his predecessors had assisted him in the way of making the terms for his new ideas less inadequate than they would otherwise have been.

His effort for precision of expression, even in a particular instance, shows that Anaxagoras realized the value of accurate terminology. (Cf. Frag. 17, Diels. Vor. 320.) His critical tendency of method may be seen in the apothegm ascribed to him by Aristotle (Met. 1009 b. 25): "Just such things as men assume will be real for them." Aristotle (Met. 989 b. 4) recognized the efforts of Anaxagoras for terms and noted that while Anaxagoras did not speak rightly or clearly, yet he meant almost the same thing as those who spoke later with greater clearness.

In a study of the terms of Anaxagoras, we find safety only in his own words since the whole tendency of his commentators has been to identify his term νοῦς with νοῦς as it came into meaning after Socrates. We have seen a growing tendency on the part of philosophers to fix epistemological values, and yet we find nothing of this in the extant fragments of Anaxagoras. By raising the notion of νοῦς, semi-popular and particular, to the idea of a directive cause is one way by which Anaxagoras may have come

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to postulate an efficient force. However, this seems a big step for a thinker at this stage of the development of thought. He might have taken out the ψυχή which was the dynamic term for the motion of the ἀρχή and have made it the separate cosmothetic force under a kindred term. By some such process as this, we think, Anaxagoras postulated νοῦς. He did not all at once arrive at a full realization of the implication of his new idea, and so we find with him ψυχή remaining in things as a cause of motion (and possibly restricted to animate being) while at the same time its powers had already passed over into νοῦς.

Before giving attention to the idea peculiar to Anaxagoras, we shall make the transition from the other Ionians to him through his terms for what would correspond to the former ἀρχή and κίνησις. Terms for the "surrounding mass" (τὸ περιέχον) of Anaxagoras are found in Frag. 2 (Vor. 314) and Frag. 14 (Vor. 320). "Air and aether" (ἀὴρ καὶ αἰθήρ) occur in Frags. 1 (Vor. 313), 2 (Vor. 314), 12 (Vor. 319). The terms κινεῖν, ἀποκρίνεσθαι, διακρίνεσθαι for "motion" occur in Frag. 13 (Vor. 319). Motion is frequently expressed in terms of "rotation" or "whirling" (περιχώρησις). (Cf. Frag. 12 Vor. 318). Force (Βίη) and swiftness (ταχυτής) as sources of motion are found in Frag. 9 (Vor. 317). One phase of the process of how things came from air and aether is described in Frag. 15 (Vor. 320) as a συγχωρεῖν and an ἐκχωρεῖν. (Cf. also Frag. 16 Vor. 320 and Frag. 12 Vor. 319.)

Anaxagoras appears sometimes to have overlooked νοῦς as a source of special activity and to have substituted for it physical conditions. However, νοῦς as an omnipresent τῆς κινήσεως αἴτιον was at all times very real for him. (Cf. Frag. 8 Vor. 317 and Frag. 14 Vor. 320.) In his analysis of things as they now are, Anaxagoras insisted that, excepting νοῦς, nothing is absolutely separate or capable of existing apart or of itself. Many of his negative statements served only to emphasize the attributes of νοῦς. He frequently reverted to πάντα παντὸς μοῖραν μετέχει of Frag. 6 (Vor. 316). When things were all together, nothing was clear and distinct by reason of their smallness (ὑπὸ σμικρότητος), but finally of whatever "seeds" there were the most (ὅτων πλεῖστα) each object became and remained distinctly (ἐνδηλότατα) qualified by their character. (Cf. Frag. 1 Vor. 313 and Frag. 12 Vor. 319.)

In the answer to the question at once suggested by ὅτων πλεῖστα we come upon the notion of a "world of σπέρματα" peculiar to

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Anaxagoras. (*σπέρματα* became for Aristotle *τὰ ὁμοιομερῆ*). These are described in Frag. 4 (Vor. 315) where Anaxagoras said that in every compound there existed *σπέρματα πάντων χρημάτων*.

Anaxagoras, explaining *περὶ τῆς ἀποκρίσιος* in Frag. 4, made certain mystifying references to another world or another order. Simplicius (Phys. 157, 9) noted this *ἑτέρα τις διακόσμησις* as not *αἰσθητή* and considered that Anaxagoras spoke *ὡς περὶ ἄλλων* and that his *διάκρισις* was *νοερά*. (Cf. Anaxagoras on "other world swiftness" in Frag. 9 Vor. 317.)

It is safe to say that the fragments of Anaxagoras containing references to *νοῦς* itself are the most important words spoken thus far in philosophy. The phraseology is still far from strict terms for the incorporeal, but we can almost see the efforts of Anaxagoras in his emphasis on the simplicity of *νοῦς* as he aims to confer upon it powers yet new.

In Frag. 11 (Vor. 318) *νοῦς* is set apart from all other things. The end of Frag. 12 (Vor. 319) contains the same thought. There Anaxagoras maintained that *νοῦς* is mixed with no other thing but is *μόνος αὐτὸς ἐπ' ἐωυτοῦ*. The significant term *αὐτοκρατὴς* occurs in Frag 12. (Cf. Plato, Cratyl. 413 C who gave to the *νοῦς* of Anaxagoras the terms *αὐτοκράτωρ, οἱονεὶ μεμειγμένος, κοσμεῖν*.) Further terms for *νοῦς* are: *ἄπειρος* and *κρατεῖν* and *ἰσχύειν μέγιστον* (Frag. 12). The words *λεπτότατον πάντων χρημάτων καὶ καθαρώτατον* of Frag. 12 indicate that the old striving toward immateriality continued in Anaxagoras.

At this point we may compare with *νοῦς* the Heraclitean *λόγος* and *τὸ σοφόν* and *γνώμη*, which are not always clear. In Frag. 2 (Vor. 61) Heraclitus attested to the ignorance of men regarding *λόγος* and further said that all things *γίνεσθαι κατὰ τὸν λόγον*. He complained (Frag. 18 Vor. 77) that no one had yet reached the conclusion that *τὸ σοφόν* is *πάντων κεχωρισμένον*. He mentioned *γνώμη* in Frag. 19 (Vor. 68), which Diels renders: "In Einen besteht die Weisheit, die Vernunft zu erkennen, als welche alles und jedes zu lenken weiss." In Frag. 65 (Vor. 67) Heraclitus represented *τὸ σοφόν* as willing and yet unwilling to be called by the name of Zeus.

If Anaxagoras took up for *νοῦς* the ideas of Heraclitus, it cannot but be seen that the *γνώμη* of Anaxagoras is something distinct from *νοῦς* itself. However much *νοῦς*, through the power by which it *ἔγνω* and *διεκόσμησε*, excelled an unthinking agency,

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it cannot be reduced to one of its own attributes, even to the highest power it possesses.

The only instances of the use of ψυχή by Anaxagoras lend themselves to the interpretation of ψυχή as a term for the principle of motion. Frag. 4 (Vor. 315) gives ἄνθρωποι καὶ τὰ ἄλλα ζῷα ὅσα ψυχὴν ἔχει. If ψυχή was here actually used in a restricted sense as the principle of animation, we may conclude that it was at the point where νοῦς took its place in the terminology of cosmology that ψυχή became peculiar to animate being. The other instance of the Anaxagorean ψυχή (Frag. 12) repeats the expression ὅσα ψυχὴν ἔχει. ψυχή may have been restricted in Frag. 4, but ὅσα ψυχὴν ἔχει (Frag. 12) has an extension as wide as ὅσην ἐκίνησεν ὁ νοῦς of Frag. 13 (Vor. 319).

We cannot say how definitely νοῦς superseded ψυχή in the mind of Anaxagoras. In particular applications of νοῦς to the cosmological process the old way of thinking may have led him to couple ψυχή with νοῦς in portions of his work that have never reached us. Plato (Cratyl. 400 A) cited Anaxagoras as holding that the φύσις of all things was νοῦς and that it was ψυχή which arranged (διακοσμεῖν) and controlled (ἔχειν) all things. (Cf. Doxographic tradition for Ecphantus.) Aristotle's difficulty over the relation of ψυχή and νοῦς of Anaxagoras is well known. (Cf. *De Anima* 404 b 1, 405 a 13, 429 a 18).

It was natural that Plato and Aristotle, whose minds were ruled by Socratic standards and fixed conditions of knowledge, should have been disappointed at the failure of Anaxagoras to apply his doctrine of νοῦς. The new agency, νοῦς, was not yet alight with finality for Anaxagoras. It remained for Socrates to quicken νοῦς into a final cause. In the act of abandoning ψυχή as a kinetic principle philosophy began to speak in such terms as ζῷον, ἔμψυχος, ἄψυχος and ψύχωσις. The real substitute for kinetic ψυχή would appear only when Greek philosophy had reached its height.

8. TERMS OF THE SUCCESSORS OF ANAXAGORAS.

It is a question whether Anaxagoras deserved the reproach of Aristotle (Met. 985 a. 18 ff.) to the effect that, when he had used νοῦς as a μηχανὴ πρὸς τὴν κοσμοποιίαν, he reverted to it only when at a loss for a cause, in other cases accounting for things by any other cause rather than νοῦς. Philosophy at this period

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found new life in the doctrine of the νοῦς of Anaxagoras. Greek thought had been advancing all the way from Thales to Anaxagoras, but the heirs to the terms and ideas of the great pre-Socratic were unable or unwilling to take advantage of their heritage.

There are no extant fragments of the works of Archelaus. Diogenes Laertius (11, 16) has placed him for us as an Athenian or a Milesian, a pupil of Anaxagoras and a teacher of Socrates.

Aetius, Dox. 331, attributed a doctrine to him in these terms: ὑπὸ θερμοῦ καὶ ἐμψυχίας συστῆναι τὸν κόσμον. For him ἀήρ and νοῦς were ὁ θεός (Aet. Dox. 302), but the doxographer qualified θεός as not κοσμοποιός.

The influence of Anaxagoras on Archelaus is apparent in the statement (Philop. de an. 71, 17 Hayd.) that Archelaus was among those who said that the all was moved ὑπὸ τοῦ νοῦ. (We note in this passage τῇ ψυχῇ τὸ κινεῖν.) A tendency to employ νοῦς in a particular sense appears in a statement attributed to Archelaus by Hippolytus wherein he granted νοῦς to all living things (Dox. 563).

If the system of Anaxagoras were to be judged only by the representation it received at the hands of Diogenes of Apollonia, then Plato would have been justified in his assertion (Phaedo 98 B) that Anaxagoras made no use of νοῦς but treated "air" and "aether" as causes. (Cf. Plato's word ἄτοπα as descriptive of these causes.)

Aristotle's statements regarding the αἰθήρ of Anaxagoras are in place in a consideration of the system of Diogenes. Aristotle (De Caelo 302 a. 31) noted that Anaxagoras used the words πῦρ and αἰθήρ synonymously.

In an effort to explain the phenomena of animate life, Diogenes limited to living things the νοῦς of Anaxagoras which Aristotle (*De An.* 405 a. 13) has called the Anaxagorean ἀρχή. The term used by Diogenes is νόησις and νόησις was for Aristotle himself (*De An.* 407 a. 20) νοῦ κίνησις.

Simplicius (Vor. 335) ascribed to Diogenes (Frag. 4 (Diels) Vor. 335) an ἀήρ-ἀρχή which was the source of life as well as of ψυχὴ καὶ νόησις. In the words of Diogenes (Frag. 4) ψυχή, the same for all living things, was ἀήρ. (Cf. Frag. 5.)

Frag. 5 (Vor. 335) contains as significant terms for ἀήρ-νόησις κυβερνᾶν, κρατεῖν, θεός. Frag. 7 (Vor. 339) describes the first principle as ἀίδιον καὶ ἀθάνατον σῶμα. (Cf. also Frag. 8 Vor. 339.)

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Theophrastus (Dox. 477) gave to the ἀήρ of Diogenes the terms ἄπειρος and ἀίδιος.

Aristotle's statement (*De An.* 405 a. 21) has been given for Anaximenes as one of those included under "certain others," but Diogenes is deservedly the only one there named as identifying ψυχή and ἀήρ. ἀήρ is there described as πάντων λεπτομερέστατος. Aetius (Dox. 392) said that for Anaximenes, Anaxagoras, Archelaus, and Diogenes οὐσία ψυχῆς was ἀερώδης. However, Diogenes is the only one whose words convict him of that charge. Of Diogenes it can be said as of no other philosopher before him that to have ψυχή was to be ἔμψυχος. In Diogenes we find true hylozoism. Whereas Anaxagoras caught his νοῦς from above by a brilliant stroke that did not fully succeed in bringing it down to things, Diogenes postulated νόησις inhering in ἀήρ. He outlined his monistic system with open eyes in contrast to Xenophanes whose pantheism probably never presented itself to his own mind.

While on the one hand the strivings of Anaxagoras were wasted on Diogenes and their results appropriated by conscious dynamism, νοῦς failed equally of development with the Atomists. Leucippus is credited (Aet. Dox. 321) with a work περὶ νοῦ of which we have no fragments. In the fragments of the works of Democritus we find terms new and significant. ψυχή as a term for "our soul" was frequently used by Democritus (Cf. Frags. 171, 159, 187 Diels). Frag. 1 (Vor. 385) contains the term ψύχωσις.

Frag. 11 (Vor. 389), describing the two kinds of γνώμη as γνησίη and σκοτίη, indicates a critical attitude and recalls σκοτόεσσα δόξα of Empedocles (v. 343). The term ἄψυχος (Frag. 164 Vor. 414-415) occurred for the first time with Democritus. (Cf. also the term ἄλογος of this fragment (164) and the terms ἔμψυχος and ἄψυχος of the introduction to the fragment by Sextus Empiricus.)

The phrase ὅσσα ψυχὴν ἔχει (Cf. Anaxagoras) recurs in Frag. 278 (Vor. 435). Here ψυχή is confined to mortals and other ζῷα.

We are indebted for the most part to Aristotle for the physical doctrines of the Atomists. He gave as their στοιχεῖα the terms τὸ πλῆρες καὶ τὸ κενόν. Simplicius (Phys. 36, 1) (Vor. 346) used the term ἄτομα in describing the doctrine peculiar to cosmological atomism. Aristotle contributed the account regarding the "natural necessity" according to which the atoms came together.

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φύσις was given as the principle of motion. (Cf. Phys. 265 b. 24.) Simplicius (Phys. 327, 14 Vor. 364) criticized the Atomists for giving no αἰτία but ἀπὸ ταὐτομάτου καὶ τύχης (Cf. Aristotle, Phys. 196 a. 24.) Cicero (De Deor. Nat. 1, 24, 66) in the words "sed concursu quodam fortuito" may have drawn on the apparent identification of αὐτόματον and τύχη (Cf. Arist. Met. 984 b. 8).

The latent materialism of Democritus was brought out by Aristotle (De Resp. 471 b. 30) where ἡ ψυχή was τὸ θερμόν and certain σχήματα in the air were called νοῦς καὶ ψυχή. As a statement of Democritus we have (Plac. Dox. 390) the assertion that all things μετέχει ψυχῆς ποιᾶς. The "incorporeality" of the πῦρ of the Atomists was described by Philoponus (Vor. 369) as ἐν σώμασιν ἀσώματον διὰ λεπτομέρειαν.

Democritus received much attention from Aristotle in the *De Anima*. Although Aristotle admitted (405 a. 13) that Anaxagoras meant by νοῦς something different from ψυχή, he seemed certain that Democritus used νοῦς and ψυχή as interchangeable terms (Cf. 404 a. 28). ψυχή proper is for Democritus πῦρ τι καὶ θερμόν (404 a. 1). "The spherical atoms," continued Aristotle, "Democritus called πῦρ καὶ ψυχή. These spherical soul-atoms most easily find their way through things and, being themselves in motion, they set other things in motion, for the Atomists assumed ἡ ψυχή as that which furnished motion to living things." No such sharp lines as Aristotle drew around νοῦς existed for the Atomists whose use of the term was probably akin to its force in the phrase ἐκ παντὸς νόου of Herodotus (8, 97).

Aristotle (De An. 405 a. 8) commended Democritus for neatness of expression. Perhaps the greatest contribution of systems that failed to develop the idea of νοῦς was the contribution of more precise and accurate terminology for ideas already in the mind of philosophy.

9. SUMMARY.

It remains to review in these systems, all of which were incomplete, the instances of the use of ψυχή as a term for motion. The early Ionians, for the most part oblivious of the real problem, included motion in the generic notion of cause. In particular instances they used the expression ψυχὴν ἔχειν as merely equivalent to κινητικὸν εἶναι. Again, when speaking of beings of a limited sphere, they expressed the property of life by the same

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phrase—ψυχὴν ἔχειν. ψυχή possibly came to stand with some for the general principle of κίνησις which, while it had not yet worked itself out into a separate force, was nevertheless on the way to becoming a specific cause.

In the period of transition, when ψυχή as a dynamic force was passing into ψυχὴ καὶ νοῦς and into νοῦς as a term by itself for a mechanical and a final cause, whether through an over hasty advance or through a reaction, thinkers in all good faith gave the power of thought even to all things. ψυχή in their minds had not yet fully separated from things when, with Heraclitus, a material principle that was ἀείζωον replaced the ἀρχή which had before been ἀεικίνητον. ψυχή had not so much narrowed as it had continued, almost in a faded sense, as the principle of motion for all things to which the term ζῷον had been extended. Thus "whatever has ψυχή" stood now for all things whatsoever and again for all things with life. Moreover, from philosophers yet lacking sharp distinctions of the power of life and the power of thought we may expect such statements as those of Epicharmus to the effect that all living being is endowed with thought and attempts such as those of Philolaus to distinguish the power of thought in man and in nature. Heraclitus and Empedocles were marked by this tendency to grant φρόνησις to all things.

The pivotal idea of all philosophy before Socrates is the νοῦς of Anaxagoras. This cosmothetic force, νοῦς, was for him the only thing absolutely separate and unmixed, but his language at that time offered no better terms for it than λεπτότατος and καθαρώτατος. The idea of an efficient force was for Anaxagoras paralleled by the notion of true immateriality. Empedocles had veiled the aspects of the separate moving power under poetical and figurative terms. The genius of Diogenes of Apollonia was not great enough for his inheritance and so, in the answer νόησις-ἀήρ he returned to a position which philosophy had outgrown and in his self-satisfied cosmological monism he can be rated only below the early Ionians. The philosophers before Anaxagoras had all tended towards a separation of force from matter and in their hylokineticism may be regarded as the forerunners of dualism in a sense in which the acknowledged hylozoist can never be so considered. At this point it took genius to see that the problem was not solved by the mere naming of γνώμη or νοῦς as a separate force.

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While philosophy, rising to the distinction of the element of thought and the element of life, was separating a rational force from "first substance," it did not all at once desert its old position, but left the element of life inhering in all matter. At this time terms for life and terms for distinctions of powers came to be used in a more conscious sense.

In Diogenes of Apollonia we find frequent use of the terms for life and a distinction of ψυχή and νόησις. ἔχειν νόησιν took on with him definite meaning, while there seems to have been in his mind a complete identification of the ideas connoted by the phrases ἔμψυχον εἶναι and ψυχὴν ἔχειν.

The inestimable value of the Anaxagorean νοῦς was ceded away and its true development was again thwarted when philosophy, in the system of the Atomists, turned into the lane that must lead to a dead wall. However, the appearance, at this point, of the first systems of latent panpsychism on the one hand and of latent materialism on the other can be regarded as part of the growth of philosophy in the sense that, while the natural tendency of the sincerely philosophizing mind is in neither direction, these systems, evolved before adequate notions or terms for the immaterial order had been advanced, in the light of the system of Aristotle would serve as instances of cast-off hypotheses.

Among the words of Democritus we find the terms ζωή, ψύχωσις and the noteworthy use of ἄλογος and of ἄψυχος. The ὅσσα ψυχὴν ἔχει phrase recurring in Democritus is equivalent to ἔμψυχα without the uncertainty attending its use by Anaxagoras.

As the extension of the term ψυχή became more restricted by lines of demarcation separating the regions of speculation, active specialization in one sphere attached more definite sense to terms hitherto used with a vague meaning. No clear notions of immanent and of transient motion had yet been conceived. φύσις and ἴσσα had appeared as terms of Philolaus, and Plato tells us, in a characteristic speculation on the derivation of the term ψυχή, that it was a refinement of the expression ἡ φύσιν ὀχεῖ καὶ ἔχει. The Atomists, less inexcusably than the philosopher of today, thought to solve the problem of motion by the doctrine of "natural necessity" or self-movement. We have noted the terms φύσις and τὸ αὐτόματον ascribed to them by Aristotle. On secondary authority Alcmaeon has been credited with φύσις αὐτοκίνητος κατ' ἀΐδιον κίνησιν. The term ἀείζωον for the ἀρχή of Heraclitus,

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who attributed natural energy to his πῦρ-ἀρχή, appeared simultaneously with an incipient effort to separate original motion from original matter. A fragment occurring in Stobaeus (Flor. 1, 180 a.) and credited to Heraclitus by Diels (Vor. 78) reads: ψυχῆς ἐστι λόγος ἑαυτὸν αὔξων. Anaxagoras, refusing to other things existence ἐφ' ἑαυτῷ, demanded an unmixed and separate character for a νοῦς which was αὐτοκρατής. Aristotle (*De. An.* 404 a. 8) credited the Atomists with κινούμενα καὶ αὐτά as a term for their first principles. The language of all these attempts foreshadows Plato's terms for the definition of ψυχή proper (Cf. Phaedrus 245 C)—τὸ αὐτὸ ἑαυτὸ κινοῦν.

The "natural necessity" explanation, complete only when supplemented by the theory of matter and form, did not satisfy the Greek physicist whose science must be crowned by his cosmology The first Greek thinkers set the problem in a question which for us would read: To what shall we refer the activity of transient material energy and the immanent principle of animation? This question later widened to include: To what shall we refer the spiritual activity within us which is but extrinsically dependent on its organism? ψυχή activity had from the first demanded Aristotle's μορφή. The connotation of kinetic ψυχή in objective systems which held no adequate notion of immateriality determines, from a certain standpoint, the position of each pre-Socratic philosopher.

The charge that the earliest of these thinkers endowed ἄψυχα with ψυχή (Diog. L. I, 24) is unfair in the sense in which it is made. Out of his wealth of thought and term Aristotle (De. gen. an. 762 a. 18) could guardedly say: πάντα ψυχῆς εἶναι πλήρη.

The subsequent history of Greek philosophy may be written in outline in the words of three men. The true development of the νοῦς of Anaxagoras came only in the doctrine, advanced on empirical principles by Socrates, that whatever exists for a useful purpose must be the work of an Intelligence. (Cf. Xen. Mem. 1, 4, 4.)

Plato (Timaeus-29 D) on the way to truth said that ὁ κόσμος was ζῷος ἔμψυχος ἔννους through the πρόνοια τοῦ θεοῦ.

Philosophy made a transition in the words of Aristotle (De Caelo 271 a. 33): ὁ δὲ θεὸς καὶ ἡ φύσις οὐδὲν μάτην ποιοῦσιν. There ever remains the ἀξιοθαυμαστότερος of Socrates (Mem. 1, 4) regarding

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the Creator of ζῷα ἔμφρονα καὶ ἐνεργά. Nature must seek the source of its laws in God. When the genius of Aristotle, never deserting his position in passing from kingdom to kingdom in philosophy, had contributed a πρῶτον κινοῦν ἀκίνητον (Phys. 256 a.) and a νόησις νοήσεως (Met. 1071 b. 20), it remained for Christian philosophy to complete this last word of pagan thought with the necessary ideas of the providence and the personality of God. Christian philosophy in turn is complete only when religion binds the world of the physicist and the psychologist back to God, Who has endowed His creature man with a mind having as its object Truth, the First and the Last.

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DISCUSSION

THE METHOD OF TEACHING RELIGION EMBODIED IN THE FIRST TWO BOOKS OF THE CATHOLIC EDUCATION SERIES

1. As a child studies First and Second Books of the Catholic Education Series his ideas are developed concerning creation.

In the first lessons of the First Book he is led to observe the birds, trees, flowers, the sun, grass and all that make up the world of nature as distinct from houses and other works of man. Our Lord tells the children about His Father. The birds and the trees welcome Jesus because His Father gave them their gifts. Our Lord feeds the people with the loaves which He multiplies in their very sight. The little song, "Dearest Lord, we thank You," gives thanks to God for all the gifts of home and nature, and for personal gifts of heart and head. St. Peter acknowledges our Lord as Master of the waters when he prays to be told to "Come." The boatload of Apostles claim the protection of the Creator when they call upon our Lord to save them. The sick come to Him and are cured as by One having power over all nature. Towards the end of the First Book we are told that "Long before Jesus came to us His Father was getting the whole world ready for Him."

In the Second Book, the poem "I know blue, modest violets," tells us that God made the stars and the violets. Mr. Wood thanks God for sending him May and asks Him to send a little brother to her. It is God Who is pleased when David protects and cares for the little creatures under his care. God sent Mary to Joachim and Anna as a reward for their fidelity.

Robert Louis Stevenson's poem, "Wind," gives an opportunity to have the children tell about the "different things" our invisible Father does. The idea of God's sovereignty is repeated again in "Little Fir" and in the hymn,

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"I thank Thee, Lord, for quiet rest
And for Thy care of me,"

in which God is praised as the Giver of all things—and then God sends the Angel Gabriel to announce the coming of His greatest Gift. Who but the Creator could command angels? And on the Holy Night multitudes of angels sing, "Glory to God in the Highest!" It is like the old angelic battle-cry, "Who is like unto God!"—and is meaningless unless applied to the Source of all creation.

The idea of God's power and love has been growing constantly and reaches a climax in these lessons on the Sacred Humanity. After the simple shepherds have wondered and exulted and trusted anew in God's power, Wise Men who love and obey Him in all things come to adore the Divine Child because they know that He is God. "They knew He made the whole world and everything in it spoke to them of Him."

The little opening lesson of Part III is like a psalm or an old Gaelic thanksgiving in its poetic enumeration of the beauties of God's world. The magi are sorry for the unhappy and rebellious people around them, and they pray that the time will soon come when they will do God's will on earth as perfectly as the quiet stars do it in the heavens.

In the songs the children are called upon to praise Him "Who hath made a bright heaven and a fair earth of naught" and "One Who had made the light and flame and all things bright," and was the Maker of the world.

The little Jesus in Nazareth read in the Bible the story of creation. "Everything he saw reminded Him of His Father. When He looked up at the mountains, He thought how great and strong His Father was Who made them." At the end of the story of the Master Who worked such miracles, questions are asked to make the children think why all nature obeyed Jesus, and then, in

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Part IV, almost in the words of the Bible, comes the story of creation.

Great numbers of little city children have never seen lambs, so that the story of the shepherds and the parable of the Good Shepherd have for them little of the force with which those narratives come home to children familiar with farm life. Some means must be used to give a deeper understanding of these lessons.

A good idea of a shepherd's feeling for his little charges is planted in the child's mind by the story of David's loving protection of the little lambs, so gentle and helpless, and of his heroism in rescuing the stolen lamb. No picture can adequately supply for a real lamb, but with class experience and the teacher's description, pictures are a help.

The shepherds to whom the angels sang were watching and tending their flocks with loving care. In the daytime they provided for their needs; at night they protected them from danger. They gave soft little lambs to the Divine Child in the Cave. The value of lambs and sheep is further enhanced in the children's minds because the Wise Men, among other precious gifts, thanked God for the fattening flocks.

So, if God likens us to lambs and sheep in the story of the "Lost Sheep," and if He calls Himself the "Good Shepherd," how tender must be His love for us and with what trust we must return to Him if we are ever bad.

"Jesus, tender Shepherd" ends the chapter and will recall the lessons learned in connection with it.

Throughout the first five chapters of Book Two the charm of obedience is shown. In Chapter VI the story of man's sin and its consequences is told. Chapter VII brings the sinner again into filial relations with the Heavenly Father as the story of God's forgiveness of man's disobedience is developed and exemplified.

In the preface to the Second Book the adult reader is reminded that "the essential thing in religion is the

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fulfilling of God's holy will;" and that "it is, therefore, needful that the child, from his earliest years, should have impressed upon his mind the conception of an all-pervading law . . . as a rule of conduct which is designed for his own good." An ordinary little Catholic child with a good father and mother follows the law without thinking much about it, although the habit of obedience is being formed. The lessons in the Second Book are such as will make a child think about the universal obedience of all successful nature to this law.

"The object of the Second Book is to bring home to the growing mind the central truth that God has given us this law; and that this law must be obeyed if we are to realize the supreme purpose of life."

It is especially in the lessons of a domestic or religious nature that we are impressed with the order and beauty and happiness of obedience.

David is described as a son who never forgot to take care of the sheep his father had placed in his care. He was strong and brave. His heroism in killing the lion and in braving Goliath appeals to our admiration. Yet this strong, brave man loved to do what God wanted him to do.

St. Joachim and St. Anna, whom all the people of Nazareth loved, obeyed God, and as a reward for their obedience He gave them a little daughter, Mary. They promised God to teach her to love and obey Him. She did so joyously everything her parents wished that they loved her more and more every day. She liked to read about God and King David and about God's promise to send His Son to earth. She learned that God was waiting to find a mother for His Son and that He wanted her to be perfectly pure and obedient. Mary always tried to find out what God wanted her to do and she did it with a heart full of joy. God was so pleased with her obedience that He always helped her.

Once, when she was praying and thanking Him for all His goodness, she promised again that she would

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obey Him in every thought, word and action of her life. Suddenly an angel appeared and told her the wonderful tidings of God's plans for her and said that God was pleased with her obedience.

"An Angel Bright" memorized will render permanent the thought of her obedience.

When Little Fir, at first a grumbler, becomes constantly obedient, God gives him something greater to do.

The shepherds went with haste to obey the angel's directions. They gave the Divine Child the best gifts they had to offer and promised to obey Him always "as promptly and joyously as they had obeyed the Father's message. . . .

The Wise Men noticed that the stars obeyed God's will so perfectly that they filled the heavens with peace. They thought that the stars must have known God's secrets because they were so obedient. The men in Babylon were wicked and unhappy because they disobeyed God's laws and quarreled with one another. They went to war with their neighbors. The Magi prayed that the time would come when God's will would be obeyed on earth as it was obeyed by the quiet stars in heaven. The Bible told them that God had promised to send His Son to teach the world to obey. At last, when the wondrous star told them that Christ was born, they obeyed the call joyously and went to seek Him. Obedient again, they return by another road into their own country.

Joseph and Mary did not even wait until morning before their great act of perfect obedience in journeying unprepared into a strange country at the command of God.

"They obeyed joyously" is the note that is struck again and again throughout the series of lessons.

Children enjoy repetition if it is not monotonous. It is not monotonous here because there is real interest in the lives that are used to illustrate the virtue. Silver Brook cannot be turned from its course toward the ocean. Washington as a boy is famous for his manly courage

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and obedience. "He never was afraid, he always told the truth and he obeyed cheerfully."

The Fourth Commandment comes just before the series of stories about our Lord and His miracles—stories which form a climax to the fifth chapter. Jesus obeyed His Heavenly Father and His earthly parents, and because He Himself is God, all nature obeyed His commands.

It would take the children several months to really study the first five chapters, and by the time they had reached that period their ideas about the virtue would have developed so far that they could feel in some degree the joy of the fresh creation which is the opening lesson of Part VI. The "beautiful light" which filled Adam's soul remained with him while he remained loyal to God's commands. All the beauty and happiness of Paradise were to be Adam's and Eve's if they would obey. Every other creature would obey them. The wonder and the loving safety of their Eden are described and held before the children. Then how they feel the sorrow of the fall—the first great act of disobedience—and the sternness of the punishment! The desolation and disorder and misery that followed!

While the children's feelings are still roused, they are given the story of the Commandments which came from God and which we must all obey if we are to reach the home about which Jesus told us.

The tenderest, most filial disposition of heart, most conducive to real obedience, must be caused or increased by the stories of God's love, which make up the last chapter on redemption.

Thank God there are children who are being trained to love God's word by learning it from these gentle little books. Even half-grown children and adults love to read them.

SISTER M. MAGDALENA.
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THE ADVANTAGE OF THE LONG PERIOD OF INFANCY

It is beyond human comprehension to fathom and understand the plans of the Heavenly Father. We can but watch and wonder at His divine providence for the good of His creatures. Before the fall of Adam and Eve all was different and "man was but a little below the angels;" but when that first sin occurred, man was no longer destined to be naturally wise and perfect, and were it not for the long period of infancy, for that time of plasticity and adjustment to environment, this world could never have attained its present state of progress. This seems a broad statement, but let us consider it.

The animals below man are born with the reflex actions and instincts necessary to their species, and within comparative short spaces of time they are capable of providing for their own existence and of performing all actions and duties of the adults. Not one of them has progressed a single step or an iota without the aid of man. Man has "educated" different species of animals by training them during their short periods of infancy. The very fact that only the young can be successfully trained proves the point of the plasticity of the muscles during this stage and, also, the inestimable value of this period of life. Think what it would be today if man had been born with the reflex actions complete and with no longer period for development than the beasts! The world would be in its ancient state of chaos, and the king of the living world would resemble his subjects and be like unto them in manners and customs. But this was not the divine plan and so the human child is provided with a term or period for developing into something higher, with the cooperation of God's grace. This is the period of infancy, the time of adjustment to environment through adaptation and education. During this space of years, knowledge is gained, character is formed and culture is reached; in other words, it is the period of education.

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Butler names five lines along which the child should be adjusted to his environment. These are the inheritances of religion and of civilization, the scientific, the literary and the esthetic possessions of our present times, gleaned through all the past ages. Then the child will come directly into his intellectual and spiritual inheritance, and can fill his work and station towards the future progress and welfare of civilization. Thus each generation adds its share to the accumulating wisdom and advance of civilization, and this is made possible only by that prolonged duration of infancy.

The relation of this period to the educational theory is plain. Earhart says, "Because human beings are not born with a full set of fixed instincts which control their activities in every circumstance when action is required, it is clear that people must often think about what they do. They must determine how they shall act and what associations of ideas they shall make. For example, there is no instinct which will carry us inevitably into our life work, nor which, when we have chosen our careers, will determine the means by which we shall pursue them successfully. We are compelled to be students, since we cannot dismiss our problems at will and lead that careless existence which is something less than real living."

Therefore the advantage of the long period of infancy—that time which stretches into years—is truly the greatest gift that man possesses. He attains power over his surroundings, he gains—mentally, physically—what no other creature can ever attain; he comes into his kingdom of culture and intelligence; he learns to adapt himself to all conditions and circumstances. In point of fact, this is the beginning of his preparation for his future state beyond the grave, not alone of benefit for his worldly existence. Would that all could realize it!

SISTER M. THERESE, P.H. of J.C.
Fort Wayne, Ind.

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CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Board of Trustees of the Catholic University held their fifty-second meeting on November 10, at the University. Only routine business was transacted. Mr. John J. Nelligan, president of the Safe Deposit & Trust Co., Baltimore, was elected treasurer in place of Mr. Michael Jenkins, lately deceased. Bishop Canevin, of Pittsburgh, was elected secretary of the board in place of the late Bishop Maes, of Covington. An executive committee was also appointed, composed of Cardinal Farley, of New York; Archbishop Prendergast, of Philadelphia; Bishop Canevin, of Pittsburgh; Mr. Charles J. Bonaparte, of Baltimore, and Mr. Walter George Smith, of Philahelphia. The next meeting of the board will take place on the second Wednesday after Easter.

The student registration at the University has reached the figure of 625. Of these 402 are lay students. The ecclesiastics, secular and religious, number 223, of which number about 70 belong to the secular clergy, the rest being novices of the religious communities. The Faculty of Theology registers this year 76 students, 43 of whom are going on for advanced degrees, among them two doctors of theology and one in canon law. Nine religious communities are represented in the registration of this faculty, while the other faculties have on their rolls a number of clerical students who are preparing to teach the higher branches in various colleges throughout the United States or in Canada.

At the recent session of the Dante Society, Cardinal Falconio, Archbishop Bonzano, Archbishop Kennedy, of Rome, and Mgr. Henry Brann, of New York, were elected honorary members.

An excellent orchestra of twelve pieces has been established at the University by Rev. Joseph L. Kelly, the musical director of the lay students. A glee club is also in process of formation. Under the same efficient direction, the music of Gibbons Hall Chapel has greatly improved in the last two years.

A branch of the Holy Name Society has been founded at the University, under the direction of Father Featherston, presi-

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dent of Albert Hall, and counts over 150 students on its membership rolls.

Rev. William Quinn has been appointed president of the Leo XIII Lyceum and takes charge of the elocutionary work and public debates of the undergraduates.

The athletic record of the University is so far quite satisfactory and the outlook for the winter sports is highly encouraging. We are somewhat handicapped by the lack of a suitable gymnasium but are confident that it will be soon provided.

On the occasion of the meeting of the Board of Trustees, five Philadelphia priests presented to Archbishop Prendergast a Latin congratulatory address commemorative of the approaching golden jubilee of his ordination to the priesthood. His Grace was deeply moved by this token of respect and responded in very happy and touching terms. The address was composed by the Very Rev. Dr. Maguire, professor of Latin and dean of the Faculty of Letters.

The new building of the Catholic Sisters College, in the vicinity of the University, is approaching completion and will be ready by December 1. It will furnish the student Sisters a large chapel, several classrooms, laboratories of chemistry, physics, biology, and domestic sciences, also library and reception rooms and other needed accommodations.

The Society of Mary of Paris (S.M.), whose religious are known as the Brothers of Mary, have recently acquired ten acres of land in the immediate vicinity of the University and have there established a house of studies, to be known as the Chaminade Institute. A private dwelling on the new property is now occupied by the members of the community who are attending the University. Plans are already in hand for the erection in the near future of a substantial edifice where the student teachers of the community will reside while following courses at the University. The Brothers constitute one of our large teaching communities, having in the United States two provinces, viz., Cincinnati with 11 priests and 315 brothers, and St. Louis, with 9 priests and 158 brothers.

Work is progressing rapidly on the new house of studies of the Oblate Fathers of the United States, now in process of erection at the junction of Lincoln Avenue and Fourth Street N.E., opposite the entrance to the University grounds. It is

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expected that the cornerstone will soon be laid. The building when completed will be almost as large as Cardinal Gibbons Memorial Hall. It will accommodate the philosophical and theological students of the community and will be ready for occupancy in October, 1916.

FEDERATION OF CATHOLIC ALUMNAE

The second annual convention of the International Federation of Catholic Alumnae held in Chicago, Ill., November 26, 27 and 28, had for its special purpose the adoption of a constitution. The proposed constitution was the result of a year's work on the part of the permanent organization committee appointed at the first convention held in New York, in 1914, of which Mrs. James J. Sheeran was chairman. The constitution had been approved by members of the legal profession and the clergy.

The convention was held at the Hotel Sherman. Among those scheduled to deliver addresses at the different sessions were: Very Rev. Edward A. Pace, Ph.D., LL.D., S.T.D., of the Catholic University, Washington, D. C.; the Right Rev. Mgr. Francis C. Kelly, P.A., D.D., of Chicago, president of the Catholic Church Extension Society; the Rev. Richard H. Tierney, S.J., of New York City, editor of *America;* the Rev. John L. Belford, of Brooklyn, N. Y., and the Rev. Thomas Burke, C.S.P., of Chicago.

THE NATIONAL EDUCATIONAL ASSOCIATION

At the fifty-third annual convention of the National Educational Association, held at Oakland, Cal., August 16 to 27, the following Declaration of Principles was adopted:

The National Education Association therefore desires to put itself on record as follows:

1. The Association looks upon the war now ravaging the continent of Europe as a tragedy having no parallel in history. This war is working havoc among the best racial elements in all nations concerned, exhausting the near future, bringing impoverishment to the race, and throwing an intolerable burden of sorrow and misery on women and children. The Association expresses the fervent hope that the measures adopted at the peace settlement conference will be founded on justice, and will

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thereby break down militarism and free the world from the fear of another calamity like the present. The Association heartily indorses the policy of the President of the United States concerning both the European and the Mexican situations. It rejoices in his eminent services to the cause of Peace, which is the cause of Law. To the President of the United States is primarily due the fact that this Republic has remained law-abiding, despite currents of fear, hate, and excitement, and stands firm on the only basis on which civilization can be restored or peace maintained—the foundation of Law.

2. The Association reaffirms its approval of the American School of Peace League, the organization of Peace Leagues among pupils, the observance of Peace Day, May 18, and the dissemination of literature bearing on international relations. The Association views with satisfaction the efforts made by the American School Peace League to secure the cooperation of teachers in other countries, and hopes that, in the future, similar school peace leagues may become active forces in the educational systems of the different countries of the world.

3. The Association deplores any attempt to militarize this country. It again declares against the establishment of compulsory military training in the schools, on the ground that this is reactionary and inconsistent with American ideals and standards. The Association expresses its approval of the policy of the Boy Scouts of America in keeping their useful work free from connection with military affairs.

4. The Association believes that the promotion of international relationships in education, science, art, industry, and social service is of fundamental importance, and that these can best be worked out by a coordination of the organized forces of the civilized world. To this end, international associations should have affiliated national organizations, in each case with a central body having delegates from each affiliated nation. In the interest of permanent peace and of world research a reorganization of international organizations should follow the establishment of peace in Europe. The United States, with other neutral nations, has a great duty to perform in this work of reorganization.

5. The Association feels that we have reached a time when interdependence and mutual understanding should create their proper organs of expression through permanent officials whose duty would be to report to their home governments on the work and progress of constructive social agencies in the country of residence. The presence of military and naval attachés in all embassies and legations emphasizes the least desirable factors of international relations.

The Association believes that the constructive side of relations among nations should be emphasized, and recommends that each of the national governments which have participated

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in this International Congress on Education should be urged to appoint Educational Attachés as well to their legations and embassies in foreign countries.

6. The National Education Association congratulates the Panama-Pacific International Exposition on having made the official series of congresses the central feature of the Exposition. The 852 congresses and conferences meeting during the Exposition period will leave a definite impression of national and world progress. It is a matter for congratulation that education, with 129 distinctive congresses and conferences, has been made the most prominent feature of this great series of meetings.

In the interest of world harmony, we believe the splendid work of the Department of Congresses of the Panama-Pacific International Exposition should in some form be continued as a useful means of securing a concert of action among the nations and international associations.

In addition to the foregoing, relating to the promotion of international peace and good will and the ultimate substitution of law and order for brute force—a new task before teachers and those who direct public education, and one which to this Association seems to be by far the most important matter brought before this International Congress—this Association further desires to direct attention to a few of the larger and more significant movements now under way in this country, which look toward the improvement of public education with us.

1. *Child Welfare.*—The most prominent of these, perhaps, is that recent and important movement for the promotion of child welfare, which embraces all movements tending to improve conditions surrounding the morals, health, and proper development of children. Like the question of world peace and international justice and good will, the conservation of child life is certain to appeal to all humanitarian people. Within the past two decades almost all civilized countries have become interested in this movement—which embraces infant care, child labor, the protection of the child from injurious and contaminating influences, health supervision and instruction in schools, preventative hygiene, playground activities, and the treatment of the child in accordance with the laws of his mental and physiological development. Any system of public instruction which neglects the physical and moral welfare of children and confines itself to their mental training is certain to prove inadequate to meet the needs of either the individual or society. This Association therefore expresses the hope that both the teachers and the parents of the nation may interest themselves in and study the different movements looking toward the conservation and improvement of child life.

2. *Rural Education.*—Perhaps next in importance, and in a

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way closely akin to the problem of child welfare, is the great problem of rural education and rural welfare which surrounds and affects the lives of almost half of the people of this nation. The solution of this problem demands such a redirection and reorganization of rural education as will enable both rural and village schools to contribute much more than they now do toward the improvement of the life of the people tributary to them. A great opportunity for a new type of service awaits the normal schools of this country, if they will but seriously turn their attention to the many important problems surrounding rural life and train teachers definitely for helpful constructive service among rural people. Large opportunities for service also await those institutions which engage in agricultural extension and the promotion of the various forms of agricultural and home economics work among rural boys and girls.

3. *School Supervision.*—The movement for the training of supervisory officers as distinct from teachers, which has recently been begun by our universities, colleges, and larger normal schools, is a movement of fundamental importance for the future of public education with us. The problems of organization, administration, and the supervision of instruction are now of such importance as to demand some special study, and this Association commends to educational institutions the establishment of such courses of instruction and to the States the creation of special supervisors' certificates, based on training and experience, which, after a certain date, shall be required of all who propose to engage in supervisory service.

This Association also believes it to be a sound educational principle that wherever a teacher is at work or a child is in school, be it in city, town, or country district, both teacher and child should have the benefit of close, personal, and professional supervision. The city teacher and child are now reasonably well cared for, but our present system of county supervision is, in most States, entirely inadequate to meet the new needs of rural and village education. We therefore express our belief that the present movement looking toward an improvement in our system of rural-school supervision, and the substitution of some larger administrative unit than the school district, is a movement which should meet with the approval of all. We also believe that, whatever the details of the system which may be eventually adopted, some adequate provision should be made for opening up rural-school supervision as a career for men and women—a career for which either might be warranted in making thorough preparation, and which either might hope to enter wholly on a basis of merit.

4. *Teachers.*—Recognizing that in the last analysis the excellence of our public schools depends upon the teachers who do the actual work of instruction, this Association believes it is

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of the highest importance that this work be done under the best possible conditions as to the promotion of good health, comfort, and peace of mind. To this end the Association expresses itself unequivocally in favor of adequate salaries, security of tenure, a suitable retirement annuity, and working conditions in which there shall be sufficient and helpful supervision, and at the same time freedom from arbitrary or needless restrictions or requirements, and from those "ratings" and records which unnecessarily disturb the teacher's peace and make the rendering of the best service impossible.

5. *Differentiations in Instruction.*—The different attempts which are now being made to differentiate instruction and adjust school work to meet individual needs and to reorganize our educational work along new lines with a view to enabling our schools to better meet those special-group and individual needs which we have but recently come to recognize as important in public education are movements which appeal to this Association as of large importance for the future of our educational work. It seems to this Association to be a thoroughly sound and just principle that every child of school age in a community should be provided with that kind of education which will be best adapted to meet his peculiar educational needs. The adoption of such an educational principle, however, calls for differentiations and adjustments in schools and in courses of instruction and for a wide diversification in our school work. What our schools have heretofore achieved for the mass, they now need to set themselves to try to accomplish for groups within the mass. Different types of schools, different emphasis in instruction for different groups, a wide range of educational opportunities, and an estimation of equivalences based more upon needs and growth than upon similar accomplishments will all be necessary. A material extension of the school day, a larger introduction of play and constructional activities, a wider use of school buildings, particularly with reference to adult education, Saturday instruction, and instruction in some form throughout the entire year, will also be necessary to the accomplishment of such an enlarged educational purpose.

6. *Enlarged Scope and Funds.*—With us education represents one of our greatest national interests, and in no other country in the world have the results of a system of public instruction shown forth to better advantage in the general intelligence, poise, good judgment, and productive capacity of the people. This Association, however, desires to call to the attention of our people the fact that what has met their needs in the past will not suffice for the future, and that each of the important educational movements so far mentioned can mean nothing less than a further enlargement of the work and

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function of the school as the constructive instrument of democracy. Each enlargement of function in turn demands increased funds, and, if our schools are to render the service expected of them, our people must be prepared to give to those responsible for the conduct of public education a larger and a larger proportion of public funds. The time is coming, perhaps in the very near future, when the enlarged scope of public instruction will probably demand one-half of the taxes paid by our people.

7. *Cooperation of Other Agencies.*—We recognize with pleasure the increasing interest which citizens are displaying in the work of the public schools. We commend the action of a resident of California who made it possible for this Association to offer a prize to the person presenting the best essay on "The Essential Place of Religion in Education, with an Outline of a Plan for Introducing Religious Teaching into the Public Schools" and thus to bring the attention of teachers and patrons to a vital question. We trust that the influence of the contest may be far-reaching in its after effects, and that, as a result, some method may be worked out by which the underlying principles of religion may be taught to our young people, realizing as we do that the home and the church are not covering the whole field. We also commend the action of the president of the Society for Thrift which enables this Association to offer prizes, during the coming year, for the best essays on the subject of Thrift, with an outline of a plan by which it may be taught in the public schools. These are movements of large educational significance, and deserve further study and encouragement.

8. *United States Bureau of Education.*—In conclusion, this Association desires to express its appreciation of the cooperation extended to it in its work by the United States Bureau of Education. This Bureau, considering the very meager appropriations made for its work, has recently begun to render a service in the cause of peace and education as important as its scope is limited. This Association desires, once more, to respectfully urge upon Congress that it very materially enlarge the appropriations for the maintenance of this Bureau, and that it no longer delay placing the Bureau in a position where it can render a service to those engaged in the care and education of children, in all of the States, which shall be analogous to that which has for so long been rendered by the National Government to those engaged in the care and propagation of fishes, hogs, cattle and crops. An annual appropriation of not less than $500,000 should be made to this Bureau, and this amount should be increased as fast as additional funds can be used to advantage.

PATRICK J. MCCORMICK.

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The Normans in European History, by Charles Homer Haskins. Boston and New York, Houghton Mifflin Co., 1915: pp. viii+258; price, $2 net.

This volume contains the substance of eight popular lectures delivered before the Lowell Institute in February, 1915, and at the University of California the following July. The purpose is not so much to furnish an outline of the annals of Norman history as to place the Normans in relation to their time and to indicate the larger features of their work as founders and organizers of states and contributors to European culture. Various aspects of Norman history have been treated with fullness by other historians, but, so far as we are aware, this is the first attempt to give a general view of Norman achievement in the various part of Europe. In undertaking to tell the connected story of what the Normans accomplished in France, in England and in the land of the Mediterranean, the author took upon himself a task which demanded ability and discrimination. In performing it he has displayed both.

Beginning with the coming of the Norse Vikings to Normandy a thousand years ago, he shows the permanent significance of the Normans as founders of well-ordered states at home and abroad, and he emphasizes their influence upon the law and government of England and the Anglo-Saxon world. It would have been difficult, perhaps, to find anyone better fitted to deal with such a subject than Professor Haskins, whose good work on the Normans has long been universally recognized. In giving us the present volume, which places before the general reader the fruits of his extensive travel in Norman land and prolonged personal investigations in European archives and libraries, the author has put every student under a further obligation. A most valuable feature of the book is the informing bibliographical note at the end of each chapter which is singularly suggestive of the practical way in which one scholar can economize the time of others. There is also a good index. PASCHAL ROBINSON, O.F.M.

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A Bibliography of Medieval French Literature for College Libraries, by Lucien Foulet; edited by Albert Schurz, Ph.D., and George A. Underwood, Ph.D., of the department of French language and literature, Smith College. New Haven, Yale University Press, 1915: pp. vii+30; price, 25 cents net.

While the selection of books for modern French literature—from the sixteenth to the twentieth century—is a relatively easy task today, thanks chiefly to the new and well-nigh indispensable guide, Lanson's *Manuel Bibliographique,* a similar selection for medieval literature has heretofore been far from easy. Many can testify, perhaps from personal experience, to long days needlessly spent in the endeavor to ascertain what is really worth while and what is not in the immense output of good books and pamphlets dealing with medieval French literature and the equally formidable amount of trash. M. Lucien Foulet, well known as a famed specialist in that period, was well qualified to prepare a condensed list such as was needed, and it is this list that is published in the brochure before us. This bibliography will be useful to students of medieval French literature especially during the first years of their studies. And then it will be of service also—and perhaps very much so—to institutions of higher learning which may wish to secure at moderate cost a good working library on this subject. To M. Foulet, then, and to Drs. Schurz and Underwood, of Smith College, all those who are interested in medieval literature owe a debt of gratitude for the help they offer them in the present bibliography. PASCHAL ROBINSON, O.F.M.

Twentieth and Twenty-first Annual Reports of the Superintendent of Parish Schools of the Archdiocese of Philadelphia, for the Years Ending June, 1914, and 1915.

The historian of Catholic education in the archdiocese of Philadelphia will have many reasons to be grateful to the present superintendent of schools of the archdiocese, and among them one will undoubtedly be that the school reports not only portray the actual condition of the school system but are rich in historical materials, especially through their comparative studies with conditions in the past. The present

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report offers a good illustration of this. Here, in addition to the complete statistics of the system and of the individual parish schools for 1913-14 and 1914-15, are given a table showing the enrollment of pupils in each parish school for the past twenty years, from 1895 to 1915, and a chart graphically illustrating the growth of the schools from 1868 to 1915. The latter is the most impressive presentation of the numerical growth of a system, especially since 1894, yet given by a Catholic superintendent.

Among the recommendations of special note in this report are that the school board designate the length of the official school year, standardize the school time, and that they approve of greater facilities for continuation school courses through night schools and free lectures, and that the communities provide for the better preparation of teachers. The report also embodies a paper by the superintendent on "The State and Education," admirable for its clearness and forcefulness, which ought, independently of this report, to be carefully read by the laity as well as the clergy and the professional body engaged in school work. The superintendent would do the Catholic cause a real service by issuing it in pamphlet form for as wide dissemination among the Catholics of the country as possible. Why not make it a continuation of the "Educational Briefs" for some time discontinued?

PATRICK J. MCCORMICK.

Fifth Report of the Superintendent of Parish Schools, Diocese of Newark, Year Ending June 30, 1915.

The report of the superintendent of Newark offers every indication of both numerical and organic growth in his diocesan school system. Schools increased during the year reported four in number, attendance, 2,812, and teachers, forty-eight. The number of inspectors is steadily increasing, a rather certain sign of greater efficiency in the teaching corps.

The dominant note of the report seems to be "greater efficiency," and this appears in the discussion on the methods of teaching drawing, music and grammar, on physical education, and the training of teachers. The superintendent's recom-

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mendations, if carried out, would insure greater efficiency in every respect. He offers many wholesome observations, for instance, on the methods of conducting examinations, on teaching the fundamental branches, and his treatment of technical grammar will, without doubt, be productive of practical and beneficial results. One need not hesitate to say that his remarks on sanitation and hygiene will be fruitful to teachers and pastors who have or contemplate having medical inspection in their schools.

Under total enrollment the schools are listed in accordance with their registration, an arrangement which enables one quickly to see the proportion and the distribution of the larger and smaller schools. Such a list is not usual in Catholic superintendents' reports and is one that all could use to advantage.

PATRICK J. MCCORMICK.

Report of the International Federation of Catholic Alumnae for the Year 1914-15. Issued by the Executive Committee.

The Federation of Catholic Alumnae organized at New York in November, 1914, had the distinction of being approved by the three American Cardinals, six archbishops, twenty-eight bishops and of enrolling 102 alumnae associations as charter members. The first convention was a distinct success, marked by enthusiasm and a genuine harmony of effort to promote the cause of Catholic education. The report of the executive committee gives a simple yet adequate account of the proceedings of the convention; it also publishes a complete list of the officers and governors, and a sketch of the history of the movement which resulted in the federation. The committee is to be congratulated on the amount of work accomplished, which is obviously represented only in part by this report.

Our Catholic institutions whose alumnae are not yet enrolled as members of the Federation would do well to obtain a copy of the report. It will convince them better than anything else of the need of their cooperation in a movement which promises only the best results for the interests of the Church in the higher education of women in this country.

PATRICK J. MCCORMICK.

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The Upper Room, by Robert Hugh Benson. Longmans, Green & Co., New York and London: Cloth, 72 pages, 80 cents net.

There were two aspects of Robert Hugh Benson's amazing literary activity which were not so conspicuous to his tremendous and still contemporary public but which, we dare say, will come ultimately to be even a more enduring part of his legend than will be the tradition of his preachments and his novels—namely, his poems and his dramas. They, in their turn, will probably not enjoy so various and so numerous an audience as did and do his more obvious books. Their subtle essence is so genuinely lyric, however, that it should penetrate for always into quiet hearts and reposeful spirits, so long as there exists in the world a mystical habit of thought and of prayer and a firm belief in the quintessential reality and unity of the Unseen and the seen.

When "A Mystery Play in Honor of the Nativity of Our Lord" was published after successful presentation by the Westminster Cathedral Choir School in England, one realized that liturgical dramas could still be made to live and to breathe in unquestionably artistic accents wherever the Faith still flamed which fired their medieval prototype. "The Cost of a Crown," a sacred drama built about Douay, Rheims and the life-story of venerable John Bost, and produced at Ushaw, stands, in what is almost pageant form, as the companion piece to "Come Rack! Come Rope!" The pathetic and transcending history of "The Maid of Orleans" furnished Mgr. Benson with his next dramatic inspiration, and last in the published series appeared the play to which we have addressed ourselves in the present title—"The Upper Room."

It is in very acceptable blank verse, and such a treatment of the narrative of the Passion as might be played on the original Elizabethan stage (which is still used by some of our University dramatic societies), or again on our professional "picture-frame" stage, and yet tell its admirably fashioned story with equal truth and equal artistic and dramatic effectiveness. Costumes and properties and the general problems of ordinary staging have here, as for the most part in his other plays, been reduced in the author's preface to their simplest terms. It would be a distinctly worth-while undertaking

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for any dramatic organization to produce "The Upper Room," and the attention of those at all interested is here bespoken to this and its companion plays, in earnest and cordial recommendation.

Mgr. Benson made an exceptional use of music to identify inescapably in the minds of the auditors the theatric action and the corresponding emotional and spiritual mood, an identification imperative to any high dramatic achievement. In not one of his plays has he failed to take the fullest advantage of the support of musical themes, usually liturgical, to enunciate more definitely the dramatic and spiritual symbolism. Often he develops the action to a final tableau almost in the form of an epilogue, wherein stringed instruments and singing voices really bring the play to a close in a gentle coda. Properly handled, it should be very telling indeed.

There is an unmistakable lyric note throughout the plays, and the lyricism is informed with a manifest dramatic instinct. Read sympathetically and understandingly, "The Upper Room" should not only be most actable, but also most wonderfully impressive upon those who see and hear it read. And lastly, it will be most meet and proper indeed if, in the words of the introduction by His Eminence the Cardinal Archbishop of Westminster, "those who read, and those who see, will alike think of him who in so short a time accomplished so much; who was taken from us so suddenly, and, from the human point of view, so prematurely; who has left so many to mourn his loss and feel his absence; and together they will pray that, if any veil still hide from him the Light on earth invisible, it may be speedily removed, and that his eyes may gaze with full contentment upon the Way, the Truth, and the Life, Whom by so many methods it was his joy, during his sojourn in this world, to make known to all who were privileged to listen to his words."

THOMAS QUINN BEESLEY.

The Boat of Gaeta and Other Verses, by John Henry Clausen. Sherman, French & Co., Boston: Cloth, 92 pages, $1 net.

The present slender volume of verses takes title from a moderately interesting treatment of the legend of St. Francis of Assisi's sermon from the boat in the bay of Gaeta. One must

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confess that the author's muse seems pedestrian rather than poetic, and one fears that the lyric notes are too dominated by adjacent journalistic strains to be permanently audible!

T. Q. B.

The Portland Survey, by Ellwood P. Cubberley. Yonkers-on-the-Hudson, World Book Co., 1915: pp. xiv+441.

The volume before us is a text-book on city school administration based on a concrete study. It is one of the School Efficiency Series edited by Dr. Hanus. The author is widely and favorably known to the educational public. He is at present professor of education in Leland-Stanford Junior University. The opening paragraph of the editor's preface will serve to give an idea of the scope and value of the book:

"The report of Professor Cubberley and his associates on their survey of the Portland (Oreg.) school system is a document that will be useful for a long time to lay and professional students of school administration. The report is noteworthy for its comprehensive scope and its illuminating discussions. The fundamental problems, which not only the Portland school system but every school system must endeavor to solve, in seeking to adapt itself progressively to the educational needs of the community which it serves, are treated in this report with the insight and outlook of professional men who observe carefully and state facts and conclusions with directness and force."

The book is divided into four parts under the following four heads: I. Organization and Administration; II. Instructional Needs; III. Building and Health; IV. Attendance and Costs.

Problems in Elementary School Administration, A Constructive Study Applied to New York City, by Frank P. Bachman. Yonkers-on-the-Hudson, World Book Co., 1915: pp. x+274.

A widespread discontent with the results obtained in the seventh and eighth grades has long found expression in our current prints and during the last few years this discontent is expressing itself in a more active form. It has been said that the work in these grades lacks vital interest for the pupils,

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that there is in it too much drill and repetition and too little of the things that really count. Again it has been pointed out that the grammar schools fail to articulate closely enough with the high school, either in content or in method.

Some twenty years ago a remedy for some of the evils complained of was sought in the departmental method, which it was argued would bring children in contact with several teachers instead of one teacher. In addition to the advantages of divers models for the child's imitative activity, this plan was intended to supply teachers with special aptitude in the branches which were taught. The advantage of this is unquestioned for children at this age whose interest in the subject matter of the curriculum is beginning to deepen, but the departmental system has not proved an unqualified success. The chief cause of this partial failure is probably due to the want of good team work.

Another solution of the problem has recently been sought in the reorganization of the elementary school and high school, such as would confine the elementary school to six years and would organize the seventh and eighth grades with the first year of high school into an intermediate school, or junior high school, and restrict the senior high school to the following three years.

In the volume before us Dr. Bachman studies this among other problems from the administrative standpoint. The editor, Dr. Hanus, says of this work: "Three important contemporary problems in the administration of elementary schools are treated in this volume by a method which is commending itself increasingly to students of education and has a special significance for all officers of school administration and supervision. These problems arise when the establishment of intermediate schools (or junior high schools) is under consideration; when we seek to ascertain what a satisfactory rate of promotion is, and under what conditions we may hope for a maximum rate of promotion; and when we try to secure age-grade standards that will yield us usable and valid information concerning the number of normal-age, over-age, and under-age children in the schools: and the method employed in dealing with these problems is the statistical or objective method—the method that is free from personal bias or general

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opinion, and seeks to arrive at valid conclusions on the basis of incontestable and well-organized data.

"Dr. Bachman's brief but comprehensive introduction states these problems clearly, and also the principles of method on which his studies are based. The main body of the volume consists of three parts, each dealing with one of the problems under consideration."

The first part of the book treats of the intermediate school in three chapters under the following heads: Educational Efficiency of the Intermediate School; Economy of the Intermediate School; Educational Opportunities Afforded by the Intermediate School. These three chapters will prove very interesting reading for the growing number of people who are interesting themselves in the junior high school. This interest is deepened by the fact that the treatment is purely objective, being based on actual results of the trial in New York City and by the further fact that the new plan did not meet with the continuance of the enthusiastic support of the superintendent.

THOMAS EDWARD SHIELDS.

Education and Psychology, by Michael West, I.E.S. London, Longmans, Green & Co., 1914: pp. viii+341; $1.50 net.

A brief note by the author tells us of the purpose of the volume: "The book is cast in the form of a textbook of educational psychology. A simple outline of psychology is given and applied at every point to the problem of schooling.

"But it is primarily intended for a larger public than the school and the training college. It is therefore made free from unnecessary technical terms and discussions of subjects of purely professional interest.

"The book is intended to point out the psychological error which lies at the basis of the present educational system, and its grave dangers. A remedy is suggested."

There is much in this volume that will prove interesting and stimulating reading for teachers who are accustomed to study the recent literature on this subject. He aims at restraining the unlimited application of the Roussellian doctrine, without, however, swinging to the opposite extreme. This trend of the author is indicated sufficiently in the following passage:

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"What is the aim of education? How may that aim be attained? Psychology answers both of these questions. In answer to the first it tells how to study, what the particular child is, what power he has in embryo, and, therefore, what he is capable of becoming. And it says secondly how, by following laws which apply to all human minds, these embyro powers may be developed. Yet the answer of psychology is not complete. Education does not consist only in the development of the child's latent powers along their natural lines. This was the idea of Rousseau, that the educators should make the child become all that he has it in him to become. This is the view of some of those now-a-days who teach 'education as development.'

"Before the time of Rousseau education was considered as teaching, *i.e.*, as remolding the child into something other than he is by nature. It was believed that the child is by nature wholly bad, a child of the devil. It was believed that the function of education was to check every wish and natural tendency of the child, for all are wholly bad. The first view, that of education as development, seems at first glance nearer the truth. But in reality it is just as far off as the second. For the second has some truth in it. When it is said that a child is born 'son of the devil,' it is meant that he is born morally bad. Morality is a matter of one's relation to society. It is perfectly true that the child is certainly not born a social being. Many of his tendencies are distinctly individualistic. Only certain weaknesses of his mind, certain qualities which are the result of the incomplete development of his mind make him capable of being formed into a fully social being."

This passage makes it sufficiently clear also that the author, in common with many of the educational writers of the day, takes a very mundane view of the nature of morality and a very animal view of the nature of man. Both of which lead him to deny the presence in the child of the germ of a higher nature, which entitles him to be called a child of God and a brother to his fellowman. THOMAS EDWARD SHIELDS.

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The Rockefeller Foundation Annual Report 1913-1914. New York, The Rockefeller Foundation, 1915: pp. 98.

This first annual report of the Rockefeller foundation covers that period from the reception of its charter, May 14, 1913, to December 31, 1914. The work is distributed in the following main heads: Charter and Organization; Principal Funds; International Health Commission; Investigation of Industrial Relations; Mental Hygiene; War Relief; Promotion of Cooperation in Missions; Medical Work in China. To these items of the secretary's report is added an appendix covering the following topics: Officers; Members and Committees; Constitution; By-laws; Letters of Gift; Proposed Federal Charter; Appropriations; Belgian Relief Shipments; Memorandum on Medical Work in China. The work closes with the report of the treasurer, which shows an expenditure during the time covered of $157,731.08.

The Carnegie Foundation for the Advancement of Teaching, the ninth annual report of the president and of the treasurer. New York, 1914: pp. 154.

The president's report is divided into two parts. The first deals with the business of the year, which is treated under the following heads: Endowment, Income and Expenditure; The Annual Meeting of the Trustees; The Executive Committee; Allowances Granted During the Year; Summary of Allowances Granted Since the Beginning of the Foundation; The Study of Legal Education; The Study of Engineering Education; The Training of Teachers; Pensions; Pensions for Public School Teachers; Industrial Pensions; Federal Pensions; Publications of the Foundations. The second part of the report is presented under the following titles: Standards and Standardizers; The Vermont Report; The American Association of University Professors; The Classification of Medical Schools; Medical Education on the Pacific Coast; Medicine and Politics in Ohio; State Educational Reports; Educational Surveys.

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The Wondrous Childhood of the Most Holy Mother of God, by Blessed John Eudes, translated from the French. Peekskill, N. Y., Convent of the Good Shepherd (for sale by the Catholic Education Press), 1915: pp. xxxi+427; cloth; $1.50 net.

"By their fruits you shall know them" was the test established by the Master and it holds as true today as in the days when Jesus addressed it to his humble followers. Judged by this unalterable standard of excellence, the book before us is entitled to a respectful reading from every Catholic. Blessed John Eudes was the founder of the Congregation of Jesus and Mary and of the Orders of Our Lady of Charity, of the Refuge and of the Good Shepherd. Our late Holy Father, Pius X, called Blessed John Eudes the Father, the Doctor and the Apostle of the Devotion to the Sacred Hearts of Jesus and Mary. He was one of the most eminent exponents of the spiritual life during the seventeenth century. Rev. John O'Reilley, C.J.M., in the preface to the present translation sounds the keynote of the volume and indeed of the author's life in the following passage: "He never separates the evangelical law from the person and life of Jesus, nor from the person and life of Mary. Whom God had joined together, this holy one could not put asunder. Side by side with the abstract precepts of the Gospel, we always find the living examples of Jesus and Mary, which he never permits us to contemplate without showing us also that they are the law which should govern our life. This golden parallel runs through his works and through his whole life. Author, Doctor and first Apostle of the devotion to the Sacred Heart of Jesus, he merits the same titles in regard to the Immaculate Heart of Mary; most devout towards the Incarnate Word in all His human states, honoring with a special devotion the childhood of Jesus, he had a special devotion also toward the childhood of Mary. In this beautiful work on the *Wondrous Childhood of the Most Holy Mother of God,* he pours forth the fervent affections and elevations of the heart of a true apostle of Mary. These pages are the fruit of his meditations and of his love; for he says, 'I have worked more with my heart than with my hand.'"

All English-speaking Catholics owe a debt of gratitude to

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the good Sister who has placed within their reach in attractive English garb a work which has borne such abundant fruit in the original French. Frequently works which appeal to the religious emotions may be found wanting in practical judgment, in sound pedagogy or even in sound theology. The present work is a striking example of the opposite virtues in each of these cases. The French edition of 1905 was published with the approbation of Cardinal Bartholinius, prefect of the Congregation of Rites, and Placidus Rolli, secretary of the same Congregation. This is sufficient guarantee of the theological soundness of the work. The work will also be found to be an embodiment of several of the great fundamental principles of the science of pedagogy. In it will be found a fine illustration of the doctrine of imitation as applied particularly in the early part of the educational process. The fundamental rule of method requires that we proceed from the concrete to the abstract, and that truths must be administered in a solvent of appropriate feeling. These principles stand out conspicuously in the work before us and would abundantly justify a careful study of the work by our teachers if it did nothing more than help them to understand how to apply these rules of method.

The work has many additional claims upon the attention of Catholic teachers, particularly of those favored teachers to whom the physical, moral and spiritual welfare of the little ones of Christ are entrusted.

The author dedicates the work to All Religious Women Employed in the Work of Education. In his opening pages he seeks to bring home to those privileged daughters of the Kingdom the dignity and responsibility of their holy office: "Divine Goodness has honored you in a very special manner, my dear Sisters, by calling you to a work which associates you with those apostolic men who labor for the salvation of souls, which is, says St. Denis, 'the most divine of all divine things!' The training of the little girls in your monasteries in the fear and love of God is a function altogether apostolic. Divine Providence has called you to this by a special privilege and particular grace, for which you can never render sufficient thanks. Be convinced, however, my dear Sisters, that this great favor carries with it a double obligation. First, that you labor to

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acquire the apostolic virtues, profound humility, perfect disengagement from self and from all things, great zeal for souls, cordial charity, singular gentleness and meekness, ardent love for God, and particular devotion towards the most holy Virgin. Second, that you do all in your power to instil into the hearts of these children the spirit of Christianity, so that when they shall have left your care they may be found true Christians."

It would be hard to find a clearer summing up of the two chief phases of the functions of the Catholic teacher. It is to be regretted that this line of thought is not kept more constantly and consistently in the foreground in the spiritual formation of our teaching Sisterhoods, for it sometimes happens that teaching Sisters fail to realize that their salvation and sanctification depends in a large measure upon the manner in which they discharge their duties as teachers towards the little ones entrusted to their care. Just in proportion as a good religious realizes the great dignity of her privilege of sharing in the great work which brought the Second Person of the Blessed Trinity down to earth will her whole heart and soul go into the work of teaching with abounding joy and in the same proportion will her work advance in power and excellence. We most heartily commend to all our religious teachers and to all who are interested in Catholic education a careful study of this excellent work.

THOMAS EDWARD SHIELDS.

A Rosary of Mystery Plays, Fifteen Plays selected from the York Cycle of Mysteries performed by the crafts on the day of Corpus Christi, in the fourteenth, fifteenth and sixteenth centuries, translated from the Middle English of the originals into our mother tongue, by Margaret S. Mooney. Albany, N. Y., Frank H. Evory & Co., 1915: pp. 150.

This book should prove interesting and suggestive to our teachers. It is true that it contains no new material; nevertheless it is equally true that the material it draws upon was heretofore inaccessible to a great majority of our teachers. The present convenient little volume should find its way into the hands of the English teacher in our high schools and of

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every grade teacher in our grammar schools. The incidental religious teaching suggested by these plays will often prove far more serviceable to our children than much formal preaching of devotion. We quote from the author's preface: "The plays chosen to illustrate the devotion of the Rosary are arranged in three parts: I. The Five Joyful Mysteries. II. The Five Sorrowful Mysteries. III. The Five Glorious Mysteries. The artistic unity of this series will be readily seen and it is further enhanced by copies of paintings by famous artists, one picture for each play. This book is the outcome of study, followed by the desire of the translator to give to others a portion of the 'buried treasure' of the medieval drama, seldom sought in our day, on account of the difficulties presented by the language of the period of their production. These plays carry with them an atmosphere of religious fervor and devotion found only in works inspired by the Gospel stories of Our Savior's life and teaching. They may be read with profit not only as a part of the religious literature of the Middle Ages, but also by Catholics and Protestants alike as an inspiration to greater devotion, and more sincere and earnest zeal in the service of Him in Whose Holy Name we place the hope of our eternal salvation."

It is true that the language of these plays is too difficult for grammar-grade children. It is recommended not for their hands but for the teacher, who may draw inspiration from these plays. The teacher might in many instances express in simple prose portions of these plays and thus win the children to a deeper understanding and love for the devotion of the Rosary.

THOMAS EDWARD SHIELDS.

Arlo, by Bertha B. and Ernest Cobb; the illustrations by Charles Copeland. Boston, The Riverdale Press, 1915: pp. 206; price, $1.

This charming little novel, for it is a real novel for children, is a treasure for those who are seeking to improve the minds of our young people by wholesome literature. If we do not provide them with stories that are conceived in the spirit of childhood and clothed in language calculated to meet the

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child's needs, we may be sure that the children in these days of liberty will indulge in stories that are neither moral nor wholesome from any other point of view.

THOMAS EDWARD SHIELDS.

The Mass, the Holy Sacrifice with the Priest at the Altar, on Sundays, Holy Days and Days of Special Observance, from the Roman Missal, by the Rev. John J. Wynne, S.J. New York, The Home Press, 1915: 16mo.; pp. 567.

This convenient little prayerbook will be welcomed by our English-speaking Catholics generally and will serve a useful purpose in enabling our Catholic people who are not familiar with the Latin tongue to follow the liturgy more closely than they could do by the use of the ordinary prayerbook. Judicious, brief explanations and historical statements are given where necessary to help the reader to a better understanding of the service.

Genetics, An Introduction to the Study of Heredity, by Herbert Eugene Walter. New York: Macmillan Co., 1915. Pp. xiv+272.

The author of this volume is associate professor of biology in Brown University. As was to be expected from his academic position, the work is largely a biological treatise. It deals in the main with heredity as a biological phenomenon and presents in clear and intelligent perspective the various theories of heredity which have obtained a considerable following from the days of Darwin to the present. The reader who has not had a technical biological training will be able to glean from these pages, without too much effort, fairly definite ideas of the Weismannian theory of germplasm.

The book contains a lucid chapter on the study of variation, in which a foundation is laid down for an understanding of the mutation theory and the contributions of Hugo de Vries.

Many who are not biologists will be interested in the story of the Austrian monk—Mendel—and of his great work, which, though produced at the time that Darwin was electrifying the

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scientific world with his Origin of Species, nevertheless was destined to remain in oblivion for half a century before being fully appreciated. The Mendelian theory is rapidly replacing the Darwinian theory, or that of natural selection.

The twelfth and last chapter of the book deals briefly with the application of the doctrines of heredity to the development of the human race. There is one passage in this chapter, a quotation from a German newspaper, translated into English, which is interesting, to put it mildly: "Berlin, December 11, 1911.—The Emperor is reported to be interested in a plan proposed by Prof. Otto Hauser for the propagation of a fixed German type of humanity—a type which will be as fixed as the Jewish in its characteristics, if the suggestions of the professor can ever be carried out. The fixed type is to be produced as follows: Only 'typical' couples are to be allowed to mate. The man is to be not more than 30 years old, the woman not over 28, and each have a perfect health certificate. The man should be at least 5 feet 7 inches tall; the woman not under 5 feet 6 inches. Neither the man nor the woman should have dark hair. Its tint may range from blond to auburn. The eyes of the pair should be pure blue without any tint of brown. The complexion should be fair to ruddy, without any suggestion of heaviness or 'beefiness.' The nose ought to be strong and narrow, the chin square and powerful, and the skull well developed at the back. The man and the woman must be of German descent and must bear a German name and speak the language of Germany. These 'mated couples' are to get a wedding gift of $125 and an additional grant for each child born. The couples may settle in the United States if they prefer."

This is carrying it a bit far, but it is along these lines that Durham cattle are produced. The same philosophy is giving us our fine Holstein herds and it may be quite possible, by resorting to the same means, to develop human herds of a specified character. There is much in the point of view. If there is nothing in human life but fine animalism, then there is much hope of improving the beast. It will be conceded that man is still inferior in many ways to his lowly brethren: he lacks the pinions of the eagle, the fleetness of the deer and the snuggliness of a cat, but there is hope of better days ahead.

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Eugenics is making progress. It has even secured favorable legislation in thirteen States. THOMAS EDWARD SHIELDS.

The Brown Mouse, by Herbert Quick, Indianapolis, The Bobbs-Merrill Company, 1915: pp. 310.

Mr. Quick is a valient protagonist of vocational education for our country lads and lassies. In the present volume he has given us in a rather attractive form his pedagogical program for the rural school, with indications of the means for putting such a program into effect and a forecast of the results which may be looked for.

It can hardly be said, however, that the story is one of thrilling interest, nor are his characters altogether consistent. The old Colonel was very progressive for a man who had fought in our "late unpleasantness" and who in all other respects seemed to be conservative. His familiarity with the Mendelian theory was rather unexpected; and his treatment of his daughter will hardly appeal to the average reader as true to nature, but after all these are captious criticisms. The purpose of the book is to preach a reformation in the program for our rural schools and this is done consistently. The author can, therefore, easily be forgiven for his lack of skill in developing his novel. THOMAS EDWARD SHIELDS.

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